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Power—and The Man

George A. Buttrick

Has preaching any power? Many a preacher wonders and fears. He is honest enough to admit the misgiving in private or to a friend, and noble enough not to splatter it on his congregation. His little pipings seem lost in a tumultuous world. His very function seems to have been stolen by the press and the radio. He may be a relic, a useless survival: "I, I only, am left; and they seek my life to take it away." Many a preacher is in that Elijah mood.

Of course, if preaching is one of earth's "little systems" which "have their day, and cease to be," preaching should not ask for an oxygen-tent, but accept promptly its mortal lot. If, on the other hand, preaching has power, it should know its power and use it. The New Testament is clear: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." But that is a dictum about the Gospel, not directly about preaching. Perhaps the Gospel in our times needs a better medium than preaching, or a new medium for a new age. Has preaching any power?

I

We should come to terms with that strange word **power**. The word is a little universe, like all words. The dictionary says that power is "ability to act so as to produce some change..." The definition gives some help. It suggests, for instance, that power is not independent of what we wish to do. A railroad engine has power to pull a train, but no power to plant a garden. Has preaching any power? Power for—what? The block-buster is the right instrument to

bust a block, or even to help drain a marsh; but a block-buster cannot build a house, or still a child's fears, or turn a Nazi into a disciple of Christ. How loosely we use the word **power**! "The powerful nations," we say. Powerful—for what? "The power of the modern machine," we say. Power—for what? A Churchill tank has no power to compose a symphony. A flying fortress has no power to perform an eye operation. A dynamo cannot mend a broken heart. Perhaps a lecturer should not introduce such mischievous notions: people may begin to see that the world's so-called power is papier-mache power, and then almost anything could happen.

Of course power depends also on the human agent. It is "ability," says the definition: it is "capacity." A block-buster can bust a block; but not if the military commander thinks it useless for military ends, not if the nation becomes pacifist and is convinced that a block-buster is "no good," (there's an interesting phrase: "no good"), and not if men are helplessly afraid of the danger of the bombing expedition. So even when the objective and the instrument are congruous, there must be in the man some wish and will. Power seems to involve a number of factors standing in line: the chosen purpose, then the proper instrument pointed at the purpose, then the eager man moving the instrument, then (let us hope) God behind the man; for if God is not there, in and through the whole process, it will collapse. So let us turn again quickly to the question of preaching power, lest we be involved in heresies which our modern world dare not face and cannot endure.

The chosen purpose of preaching is clear: it is to make known the Good News so that men may believe it and be saved. The question then becomes: Is preaching the proper tool for that purpose? What if preaching be lost in a noisy world? The object of preaching is not to make a noise, whatever some preachers may believe. What if the newspaper is more read by those in search of news? The object of preaching is not to dispense news, or to comment on the news, but to proclaim The Good News. What if the movies are more entertaining? The object of preaching is not to

entertain. What if a cocktail lounge is more thrilling? The object of preaching is not to provide cheap thrills—though, again, some preachers are unaware of the fact. What if preaching seems helpless alongside a battleship? The purpose of a battleship is to threaten a foe or to destroy him, and the purpose of preaching is to proclaim the Gospel. For the latter task a battleship has far less power than the toy-boats in a child's bath. Jesus said of Himself to God: "Thou hast given Him power over all flesh that he should give eternal life..." There we see another kind of purpose and, perforce, another kind of instrument; and another kind of power. Our question has become clear: granted that the power we seek is power to make known savingly the incarnation of God in Christ, and granted on our part a penitent and eager will, is preaching the proper tool? Does it "please God by the foolishness of preaching to save them that believe?" Is God behind and within this whole sequence of factors?

II

We shall be wise to notice that proposed substitutes for Christian preaching usually end by summoning the very aid they have despised. Discussion groups have value, when once we understand that it is not possible to find verity by pooling ignorance, but their value is still in part a preaching-value. Discussion-groups give the man in the pew a chance to speak—which is to say, they grant him opportunity to preach. They may uncover "some mute, inglorious Milton," if any real Milton could ever remain mute; which is to say that they find another preacher. Yes, they provide that healthy friction of mind on mind which may plough the seed plot of truth; but someone must still sow the seed, which is not man's devising but God's gift. The prophet's message is prophetic just because it goes beyond the blindness of the group, proclaiming with trumpet-voice, "Thus saith the Lord." When Petrarch fell in love with Laura he did not gather the poets of Avignon into a discussion-group to learn what he should say. Love was his word; or, rather, he was love's word. He must needs speak.

Still less did Paul consult with Gamaliel and other wise men to learn what he should say in his letter to the church at Corinth. The preacher has understood the amazing love of God in Christ, and must needs speak. Thwarting would be death: "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

What is the substitute? Pageantry? There came a lady to tell a meeting, into which your speaker had unhappily strayed, that preaching is passe: drama is now the appointed medium of the Gospel. Why preach when pageantry permits folk to live (she meant **act**) the truth? Why browbeat them with arid words? I felt somewhat leprous; and, being challenged to the discussion, was almost ready to cry, "Unclean! Unclean!" Then, since it is given to the leper in that very hour what he shall say, I suggested that there was only one flaw in her argument: why had she **preached** it? When she protested that the comment was unfair, I said, pursuing the quarry with some bloodthirstiness: "No, you should have written a pageant about it." Pageantry and discussion-groups are worthy reinforcements to preaching. But we cannot suspend life's animation and onset until a pageant is written or a discussion is held.

Speech is the most instant and the most flexible means of communication man with man. If we pass a law, the law is first suggested in speech, later debated in speech, and finally interpreted and argued in speech: laws are set in a living framework of spoken words. So is healing: the doctor asks the patient how he feels, and consults in language of the lips with the family and with other doctors. Even a block-buster is framed in speech: we tell both friend and foe why we feel justified in using it: so even a bomb is helpless without words. Of all quickly available media, speech is the most adaptable, the most resilient, the most weighed with meaning; and, other factors being equal, the most mighty. It is quicker than music or pageantry, more expressive than signs or books. Words are instant: they are almost inevitable.

Nay, more: they are the very breath of personality. They are almost an incarnation of the man. God said, "Let there be light." The saying was the light: the word was the creation. So a man's speech, by derivation from God, is the thrust into time of the man's very spirit. There is no substitute. A book is only **second-hand** speech. The radio is speech, but the speech is now robbed of the speaker: that is an anachronism, for voices do not wander off, like Bo-peep's flock, without their proper owners. The radio, being an anachronism, may yet have to hold "bank-nights" to keep an audience: are there not now programs in which announcers call people by telephone, and reward them if they prove they have been listening to the right program? The movies have speech, but only from a picture. So they also are an anachronism: you would be startled if the pictures in your house suddenly began to talk. Besides, a picture is in two dimensions instead of three; and the people in the movies are not people, but only surfaces. Should you go down the aisle to shake hands with them, you would bump into the screen. Bank-night cannot rescue the movies, for unreality is beyond redemption. They are a nice diversion, but not a substitute for preaching. When we ask why the whole personality, spirit in body, can give words power which otherwise they lack, the answer is not easy to find. Perhaps it is in the phrase, "the whole personality." The man is not lips alone, not smile, not gesture, not the expression of the face and the lift of the head, not the flash of eye: he is all these and more, plus the swift mystery called influence. The heresy behind the radio or the movies is that the man is merely the sum of his parts. Nothing is the sum of its parts. Even in arithmetic eight digits are different, if only to the eye, from two groups each of four digits. Water is not the sum of two parts of hydrogen and one part of oxygen: it is water—a new thing under the sun. Man is not the sum of his parts voice, legs, hair: the idea is blasphemy, even though it be scientific blasphemy. Only the whole man is a man, and only he can speak.

Indeed his "present" speech is the kind of speech that is really his: "canned" speech, of whatever fashion, passes into the control of other men. It is shared in its selfhood and thereby weakened. The radio can be deviled by static, and lowered or raised in tone. The victrola-record can be played at the wrong time, or at such a speed as to be turned into a farce. The words are no longer the direct, present self-expression of the speaker; they are the tool also of another man. But spoken language is the man's own word. Nay, it is **him**: the incarnation of his spirit. That is why all other media come back at length to some poor kind of preaching. The movies and the radio resort to "personal appearances." The politician takes to the hustings. When Elijah sent his staff in the hands of his servant Gehazi to raise the dead child, the child was not raised. Elijah had to go himself: there are no proxies for personality. Elijah had to stretch himself on the lad, and breath his breath into the lad's body. It is a parable: there is no substitute for the instant, present word of the whole man.

III

"But mere words have no power?" someone says. No, except perhaps power to annoy people, or amuse them, or lull them to sleep.

" 'The time has come,' the Walrus said,
 'To talk of many things:
Of shoes—and ships—and sealing-wax—
 Of cabbages—and kings—
And why the sea is boiling hot—
 And whether pigs have wings'."

That verse gives internal evidence that the Walrus was originally a preacher. Not all words have power. Then what kind of words have power? Not inconsequential words, not jumbled words ("Shoes—and ships—and sealing-wax"), not persiflage ("whether pigs have wings"); and that fact is indictment on the disorderliness, the botched labor, the neglected craftsmanship of many a sermon. What kind of words have power? Not ideas, let alone notions:

you cannot imagine a man leading a crusade armed with the quantum theory, or swaying thousands with the observation that in America the weather seems to change about every seven days. What kind of words? Not argument—and there's a fact to fix in every preacher's mind! Argument is in the realm of logic and debate: the Gospel is the Good News. If the argument fails, the unbeliever is confirmed in unbelief; if the argument succeeds, the unbeliever has been defeated, and may therefore be resentful. "You have not converted a man because you have silenced him," says John Morley; and the preacher's job is not to silence a man, but to convert him. Joseph Joubert has an even more searching word: "We may convince others by our arguments; but we can persuade them only by their own." Jesus never argued the existence of God: He spoke of God in words so true that His listeners said, "He has told me of my own life." Preaching can be a conversation with the sceptic: "Have you not felt, despite your doubts, that . . .?"; and may thus win him by his own argument. Or it may be a testimony, as befits the Good News: "Come, see a man which told me all thing that ever I did: is not this the Christ?" But argument usually becomes a controversy, or forsakes life for dialectic, or finds "no one in wandering mazes lost."

Then what words have power? Dogma, not as meaning blind assertion, let alone blind insistence, but the eager believing statement of what is and must be true. If Dante had been a preacher, and had said in a sermon instead of in the *Paradiso*, "In His will is our peace," the congregation would have been deeply moved; for they would have said within themselves, "I have often felt that to be true." If Shakespeare had been a preacher, and had said,

"Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it,"

his congregation would have nodded and smiled, and been near to tears; and someone would have said to himself, "He

is talking about buried music of my soul." A dogma in this sense of the word is something that man cannot change ("Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal")—something that man cannot break, though he may break himself upon it; something which God cannot break without forswearing his eternal nature. The Beatitudes are dogmas: they are not argument, not a "point of view," but statements of **what is** by eternal decree. When a man preaches dogma with eager belief his words have double power.

This was pervertedly true even of Hitler. He believed, or made himself believe, that the German race is destined to rule. He said so, not as an argument, but as fact. When we heard him over the radio we could understand, even though we may have known no German, how people could be whipped to frenzy. Even false dogma forged great weapons, and drove them to destruction. The "fatalism" of the Soviet doctrine (the dogma accepted by Russia that there is a dialectic in history; that, whereas the classes have held the tools, the masses are destined to hold the tools) is its strength and its weakness. People believed it, and therefore believed they could not be defeated: the movement of history was with them. If the belief is true, the Soviet is strong indeed; if the belief is untrue, or only fractionally true, Communism will decline, unless some other and better dogma is supporting it. But when has Christian dogma ever been falsified? Men and brethren, the statement of Christian dogma by the whole personality has creative power—like a springtime. Nothing can stop it except failure in the preacher. Why did William Lloyd Garrison triumph? "Urge me not to moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard." Why? Because he had learned **the nature of that which is**: slavery is wrong, and the liberation of our fellowmen is required and glorious under God; and because he proclaimed it in faith. Why did he triumph? The fashionable folk in Boston were against him. The commonsense folk were against

him. Most of the preachers were against him. But, when a man speaks truth, the whole universe—the stars in their courses and the movement of an unseen spirit—fight with him, and he must prevail.

The preacher's word is not merely a word: it is his incarnation in sound, his deed, his thrust into history; nay, it is the thrust of truth through him. Of course, the deeds of his lips must be consistent with the deeds of his hands, or his character will breed confusion instead of power. But that fact does not rob words of their nature as deeds. Let it be granted that we must "practice what we preach"; we must also preach what we practice. A doctor who may one day find a cure for leucaemia must not keep silence: he is under condemnation if he does not preach. So are we if we are silent about the cure for the soul's leucaemia. Christianity is not an opinion among a range of opinions. It is "all or nothing...life of life, and self of self." If a man had been found of Christ he must speak, in hospitals and schools and charities; but also in that deed of words which, more than all other deeds, is the very outgoing of his soul in love.

IV

But we have not yet found the main contact-line of the preacher's power. His energy is not merely in personality through speech, or even in unassailable dogma. It is in **the** dogma; that is, in the Gospel, which is more than dogma. "The most wonderful thing has **happened!**" Dr. Herbert H. Farmer has recently said with penetration that inasmuch as the Gospel is an Event, **the** Event, and needs men to proclaim it, the proclamation becomes in some measure and very fact one with the Event. The Gospel is The Good News. But any news, and perhaps especially The Good News, by its nature as news, needs telling; and the telling is plainly "part and parcel" with the news. That is why a newspaper is sometimes called **The Evening News**. The bearer of glad tidings becomes himself in some sense the tidings, for the tidings is now on his lips and in his heart. So the preacher, becoming one with the Gospel, **becomes one with its power**. This Jesus Himself plainly said, though

we have failed to grasp the full meaning of His word: "All power is given unto me in heaven and in earth. Go ye therefore" (the commission springs from the power) "and makes disciples of all nations." "As my Father hath sent me"—that is, as the incarnate initiative of Holy Love—"even so send I you."

That fact—it is the central fact in Christian preaching—holds the real secret of preaching power. The Incarnation of Christ (His life, death, and resurrection) is not locked in history. Nothing is locked in history: the last twenty years should have taught us that truth. Least of all is God's Word locked in history. Jesus is not dead. The Seed has been sown once and for all, and the Seed has died to live. Now is the hoeing and the pruning: now is the judgment of this world: now those who would live may eat, and be glad. Choose your own figure of speech: there are many parables, but no parallels, for The Event which is Christ. The fact for us now to grasp is that every word of God is an eternal word, and that the Incarnation of Christ is renewed age on age through the Church and through His messengers. Try another parable, since we must think in pictures. God lit a candle in Christ. That human life kindled to the very flame of Deity. The candle was blown out in a midnight storm on Calvary. But its light was gathered into the Sky, and fell again at Pentecost in tongues of fire, and ever falls when men receive and believe The Good News. Therein is the real power of personality fashioned into speech: therein is the central flame of all dogma.

If God would have direct dealings with us unto redemption He must plead with us as a man. If His incarnation is to be made known, that proclamation (because it tells the Good News of the Incarnation) must be through a man speaking to men. Therein is preaching power. How else can we explain the ongoing of the Church? In the first century it was pitted against a double foe—the seduction and pageantry of pagan cults, and the might of the Roman Empire. But the driven folk of Christ could have said to their persecutors:

“That on you is fallen the shadow,
And not upon the Name;
And though we scatter and though we fly,
And you hang over us like the sky,
You are more tired of victory,
Than we are tired of shame.

That though you hunt the Christian man
Like a hare on the hillside,
The hare has still more heart to run
Than you have heart to ride.”

How else can we account for the Catacombs? What flame but an Eternal flame could have burned so brightly in a burial tunnel for three hundred years? What faith but the Creative faith could have kept immortal compassion amid mortal dust and mortal cruelty? There is no other convincing account of the missionary century (for it is hardly longer in its time-span)—that zeal which, with whatever patches of dim vision or occasional angularities of method, girded our planet with schools, hospitals, and churches in the one faith of the one Lord. There is no other account of the Church in our time. Someday magazines suffering from poor circulation (in both senses of the word) may print an article, not on the imminent death of the Church which generation on generation refuses to die, but on the strange secret of its enduring life. At its wit's end it is renewed, as shown by the Church in Norway. There are those who describe the Christian Church as “projection” or “wishful thinking.” That word is surely the last darkness of the trivial mind. “Wishful thinking!” Yes, and the plays of Shakespeare are doodling, and the music of Bach is the buzzing of a head-cold! Let the radiant dogma be proclaimed: God spoke at the creation, God spoke in the Lord Christ, God spoke at Pentecost; and we live in the Age of the Spirit, for Christ has been glorified, and the living word of those who proclaim him is instinct with His own might.

“Has preaching any power?” It has power greater far than a box filled with radium, greater far than is hidden in the atom. A preacher should go into his pulpit as a man

afraid of the power entrusted to him; nay, consecrated by confession and entreaty, and therefore not afraid. If he were true man he has power to shake the world. Indeed our modern world is lost without him. Its pride is broken, its wisdom confounded; and its frail earthly hopes will become the carion of despair unless the Gospel is once more preached with power.

V

But the preacher can block or waste the power. For his freedom remains. If freedom were lost, he would be no longer a man; and not even God can save us by destroying us. The eyelid is token enough of this bitter, blessed gift of freedom. One tiny window-shade of flesh can shut out for us all fields, all faces and all stars; and can make darkness of God's world of light. Yet if God forced the eye, it would not longer be an eye: it would be only a light-meter or a more intricate reflector. The eyelid is the sign and sacrament of mankind. It can refuse the cosmos, or accept it. In the refusal it goes blind, but it still has power to refuse. Or, rather, the man has power—to frustrate God's power in preaching as in life.

He can spoil even the Good News by bad craftsmanship. If a bearer of glad tidings broke in upon us with, "The most wonderful thing has happened!" but said it in Sanskrit, we would be as dull or doomed as if he had not spoken. How often the preacher speaks in another language! He uses the language of the seminary; or the language of two generations ago—words that have worn smooth like coins, and that should be drawn from circulation lest someone be "short-changed;" or the selfish language of his own intellectual interests. How many preachers fail to use the language of the people in the pews! Wyclif resolved that the Bible should be so translated that "the man behind the plough" could read it, but some preachers now reverse the process: they carry the Bible-message back into a strange tongue. That can happen, whatever the preacher's righteous speech, if the preacher fails to be shepherd and friend as well as preacher: "They know not the voice of strangers."

If the bearer of good tidings jumbled his words, blurting them out in any kind of order, he might better have stayed at home: the man he would save would be more sunk in darkness. Sermons can be thus jumbled. In many instances they *are*—almost as badly as if the words in a sentence were jumbled. “The most wonderful thing has happened!” that is the proper sequence: “the” leading into the news gently, the noun and its adjective placed next, and the emphasis of the verb coming last to clinch the news conveyed. But say it with jumbled words: “Most the wonderful happened has thing.” It makes no sense: the god news is frustrate. Yet preachers still assume that they need not struggle with the order and structure of a sermon! No need, they think, to “lead into” the Good News, no need to labor over sequence, no need to clinch the sermon or plead for a verdict. Adam Bede, who was a carpenter, said of our sins that they are “like a piece of bad workmanship: you never get rid of them.” So they are—like a panel with a screw-hole disfiguring its smooth grain, like gaps where boards should be joined, like a bungled sermon. Let us hope that preachers will not be asked to contemplate all their careless work when they reach the hereafter.

If the bearer of glad tidings acts as if his message is not glad and does not matter, can people be blamed if they do not listen? Suppose he should say in dreary voice and routine mood: “The most wonderful thing has happened.” We would rightly doubt the wonder. Yet sermons are notoriously prosy: “as dull as a sermon.” In one of the De Morgan novels we see a worldly daughter surprising her worldly mother in the act of reading the New Testament at the story of the Resurrection. The daughter could not hide her cynical amazement. “But you see, my dear,” said the mother, “it may be really true, and not just like being in church.” There is our condemnation. Jesus is as blessed as light, as warm as the beat of the pulse, as dear as haven to a man shipwrecked; and we have made him “just like being in church.” Even when the language of the Sermon is alive and its sequence right, we go out of our way to be

tedious. "As I have already said," we remark; and people, knowing we have already said it, wonder why we waste time. "As I shall shortly endeavor to show," and people wonder how long it will take us to get there, and how much weary road there is beyond that point. "Lastly," we say; and people, bitten once and again and again, rightly judge that the word is a lie. Foreign sermons, jumbled sermons, dull sermons—there are but **some** instances, but enough to show that the Good News can be made of "none avail" by botched or careless preaching.

VI

If the message can spoil the Good News, how much more the messenger! He is the question-mark, rather than his message; for when **he** is true, his message cannot well be careless or dull. If that herald came, breaking in upon you with, "The most wonderful thing has happened!" and you saw that he was acting or posing, you would not believe him. You might even say with disgust, "Brother, you think **you** are the most wonderful thing that has happened!" In business or the home pride is bad enough, a canker; but in the pulpit it is a fatal wound. You say that a man mimics another preacher, or tries histrionics, because he is aware of his own weakness? He can more easily be forgiven, but to be self-conscious is still to be self-centered; and to lack trust in oneself, and to be always aware of that fact, is really to lack trust in God. As soon as the messenger draws to himself the hearing which belongs to the message, his message is gone: only the messenger remains. When the message is the Gospel, the messenger is a very poor exchange.

Are not all the preacher's besetting sins a form of pride? He also has fallen victim to the egocentricity which has brought our generation to the brink of the abyss. A carnal mind in the preacher feeds upon itself: it is **grossly** egocentric. A lazy mind seeks its own comfort: it is **lothfully** egocentric. A mind aloof from our people is again a form of comfort-seeking: it shrinks from the adjustments which

new situations impose, or from the pain which true sympathy requires. An ambitious mind seeks its own glory: it is in **worldly sense** egocentric. A stubbornly conservative mind is intent to protect itself against the hazards of the journey and is **timidly** egocentric; an avowedly progressive mind may be impatient of the restraints of home and is **rebelliously** egocentric. Are not all the preacher's sins a form of pride—the inward turning eye, a self intent upon itself?

"I thought for myself, I lived for myself;
For myself, and none beside;
Just as though Jesus had never lived,
As though He had never died."

The penalty of pride is precisely that

"Pride hath no other glass
To show itself but pride."

In Dante's list of the seven sins, pride rightly is at the head. He found the proud in the **pit** of purgatory, and heard them saying the Lord's Prayer—fit exercise for the soul seeking humility: "Hallowed by **Thy** name...**Thy** will be done... Forgive us our debts...Gives us this day our daily bread." As Dante left that dark abode, the angel guarding the door struck him with a wing; and as he climbed he caught the sound of voices singing, "Blessed are the poor in spirit." The smiting of the angel's wing on his forehead had erased the pride-mark, so thereby all the other six sins had a fainter mark.

What else can the preacher do but pray? His sin is worse because such great power is given him. He can give no comfort: he needs comfort. He can grant no forgiveness: he needs forgiveness. He speaks as a dying man to dying men. Then let him pray; and through his blundering lips and broken life comfort and forgiveness shall flow from God—and life from the dead. The preacher can enter into prayer even while leading prayer: he must or he cannot lead prayer. He can receive the sacrament even while he gives the sacrament: he must; or the sacrament will be for

him and his people only a form. He can go from much prayer into his pulpit: he must, or his pulpit will not be an altar as it ought to be, but a poor throne propped on straw. The Welsh still have camp-meetings: they gather on the mountainside, sing Aberystwith and those other hymns which gird the soul, and listen to preaching which has the fire of the Spirit. Once a preacher failed to appear. They sent messengers to the village to find him. He was locked in a room. The messenger could hear him talking to some other man. "Yes, I will go," he was saying. "But I will not go unless You go with me." How can we preach without the Other Man. How else can we be trusted with the incalculable power of the Gospel?

VII

We cannot clearly see the shape of coming things. The problems throng. One of the reasons why we cannot solve problems is that we persist in regarding them as problems—mathematical tests to which there is some neat, final answer. On earth there are no pretty solutions on which we can preen ourselves and go to sleep. If we would say instead, "These are not problems, but materials given us for creative living," we might then help God in His work of creation.

What of poverty after the war? Will it invite new demagogues with worse weapons? Are we ready to continue enormous taxation to undergird the poverty of the world? We would have to forgo, at least for a generation or two, what we please to call "our standard of living." Are we ready for a world order? We would have to forgo some measure of autonomy. What of bitterness, disillusionment and smoldering hates? At long last they can be overcome only by costly love. What of tariffs, world-markets, and of raw materials? What of racial prejudice—in America and across the world? If it is one world, God made it for all mankind. Or, to reverse the sentence, if God made it, it is one world in Him with Whom is no "respect of persons." What of the Church universal? Coming poverty may compel some unity, but a compelled unity is still division. Is

there vision enough, statesmanship enough in church and state? Is there Christianity enough? There's the question in its true form: is there Christianity enough. And here's the answer in its true form: listen: there is Christ enough—there is Christ enough. "All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations." "As the Father hath sent me, **even so send I you.**"

The power of the Christian preacher is that he can speak as a whole man with whole voice, that his dogma (the statement of what is) has never been overturned and has within it the ongoing of the stars; yea, that His Christ is God's eternal Word. There is no doubt of the power: it can make a new earth. The doubt concerns the man. Will he hide the Good News under a strange speech, or jumble it, or make it appear commonplace? Will he himself get in the way of the message? "The most wonderful thing has happened!"—even God made flesh. Pray for grace to proclaim the Gospel.

"The Christian Message is Christ"

W. O. Carver

Thus spoke the Jerusalem Conference in 1928. Their deliverance came after some two weeks and at the end of the Conference. For the first time in the history of modern missions missionary statesmanship faced the necessity for defining the Christian message in the light of determined efforts to modify the historic and New Testament form and content of the message. At Edinburgh in 1910 one of the major topics was "The Christian Message in Relation to Non-Christian Religions;" but the content of the Christian message itself was not in question. Between these two conferences the missionary undertaking had experienced ambitious expansion, then the confusion of the war, then the problems of a world under reconstitution. More important, just when the missionary forces were most prepared and determined to undertake to proclaim an actually world-wide Christianity, Christianity was increasingly subjected to elaborate rethinking in its older regions, the home bases for the foreign missions. This rethinking was promoted by and subjected to the evolutionary philosophy of history, the humanistic interpretation of religion and society, the liberal reinterpretation and repudiation of theology, and the ever increasing secularizing of all forms of human life even including religion.

As early as 1912 a liberal movement began definite efforts to modify the missionary enterprise both in its message and in its aims. After the first world war, when unprecedented programs for "making the world Christian" were being undertaken this liberal movement became aggressively active. It undertook to get expression for its ideas in the Jerusalem Conference. So far as the form was concerned it completely failed. Yet the formulation of the message, as indicated in the title of this paper, was elaborated in terms which were sufficiently ambiguous as to be satisfactory to the orthodox supporters of the historic movement, while they were also capable of an interpretation which would omit the distinctive Christian interpretation of the

person and the atoning work of Jesus Christ. This ambiguity was a studied compromise to prevent open rebellion.

The liberals then undertook to work out new plans of approach to their honest desire to capture the movement for world-wide Christianity and to modify it in ways to make it, as they believed, truly effective in bringing about the reformation and reconstitution of human life among all peoples. They wanted to hasten the process of the Kingdom of Heaven as interpreted by their understanding—a just, equitable and righteous social order for the human race. By 1930 they were ready to inaugurate the "rethinking of missions," under the auspices of a "Layman's Committee" for this purpose. After two years they published their results, first reporting them confidentially to the seven principal mission boards which had somewhat informally sanctioned their undertaking. The Committee expected all these boards to approve their findings. As a matter of fact only one board did approve. This failure threw them into confusion. After two or three years they recovered and inaugurated "A Movement for World-Wide Christianity." Through this they confidently hoped to undermine the support and to win the concurrence of the principal denominations to the newly constituted enterprise. This movement failed to gain sufficient momentum, due partly to its method of indirection; even more to the rapidly collapsing confidence in the humanistic philosophy of history and the secular system of material and mechanical prosperity.

For the last three or four years there is a fresh rethinking of missions on a serious and earnest plane. Especially is there an eager desire to adjust the Christian forces for the actual world-wide challenge which they must face successfully or fail in a way seriously to discredit and hamper organized Christianity for all this century. In this rethinking we are more than ever agreeing that "the Christian message is Christ." He is being taken with increasing seriousness by all schools of Christian thinking. But the liberal element still hold back from going all the way in the interpretation of the divine sonship of Jesus Christ, and because they do not admit the hopeless sinfulness of human

nature and consequently do not find the need for the Son of God to provide atonement for the sons of men. It is at this point that the message assumes its deepest significance and its utmost urgency. It is here, too that we need to turn to Jesus himself for a sure word concerning the interpretation of his person on which he depended for the value and power of his mission to mankind. On three occasions, especially, we find him expressing his own conviction and interpreting his own person as bearing on the hope of the success of his mission. We propose a brief study of these in logical rather than chronological order.

I

In Matthew 22:41-46, after long discussions with the various official and semi-official groups in the temple on the closing day of his ministry, "while he had the Pharisees assembled before him, Jesus asked them a question: What think ye of the Christ? whose son is he?" It is important to recognize that Jesus is not asking their opinion of himself as a person. Nor is he raising at the moment the question whether he is the Messiah. He is asking them to state their view and theory concerning the ultimate quality of the personality of the Christ, whoever he might prove to be—the Christ who is at the center of the Old Testament hope and of Jewish expectation. "Whose son is he?" raises the question of the ultimate explanation of his personality. The Pharisees are ready with their answer. The Christ was of course David's son.

This answer Jesus could not accept. He indicated his dissent by asking them: "How is it then that David under inspiration of the Spirit calls the Christ Lord?" He then quotes from the 110th Psalm:

"Jehovah said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet."

Jesus then poses his question: "Since David calls the Christ Lord, how can he be the son of David?" This was either quite beyond their insight, or it left them baffled for reply.

The interview brings out strongly the unwillingness of Jesus to accept the interpretation of the Christ as son of David. We can see at least three reasons why he could not build his mission on that interpretation. (1) As son of David the Christ would be a racial Messiah. That was the Jewish expectation and demand. Other races might share in the messianic benefits and find place in the Kingdom of God; but they would find this place as beneficiaries of God through his chosen and favorite people. The Kingdom would be theirs and the Gentiles would share its blessing as subordinate to the Jewish race. This is contrary to all the teaching of Jesus, and offers an impossible program for universal religion or for the universal reign of God.

(2) As son of David the Messiah would be the head of a political empire. He would be a political Messiah and ruler, a world-wide emperor in a universal empire. It was this which the devil had offered him in the wilderness temptation as he was entering upon his ministry. It was this that he had to resist throughout his ministry. In this empire, as the Jews envisaged it they would be its core and would constitute its administrative aristocracy. All other races and kingdoms would be subordinate peoples. This was the kind of Messiah they demanded. And it is the kind of Messiah which most of the races and nations of the world desire today. Jesus refused to be the son of any earthly ruler, no matter how definitely that ruler might be able to claim divine appointment and anointing.

(3) Most significant of all, if Jesus is ultimately to be explained as son of David he is a human Messiah. He is the product of human nature. He may, to be sure, be its supreme example; he must be its ideal member; the great exemplar and teacher of the human race. He is unique among men, the crown of the evolution of humanity in all its aspects. But he is still human, only human. As such Messiah he might be accepted as glorifying humanity in its own sight: he could glorify God only in the sense of being the climax of God's human creation and as the leader of his brethren.

Thus Jesus defines the issue between a human Christ and the divine Christ. If he is to be the Savior of the world and the King of all Kingdoms, in his ultimate, deepest explanation he can only be the Son of God; he cannot be a son of man, not even "the son of man." To be sure he was the son of man, and in the prophetic sense, the son of David. He was so only secondarily. Primarily he is Son of God. The Son of God became the son of man in order that he might redeem the sons of mankind. Only on this basis would Jesus say that he had full ultimate meaning for God and for the human race. Only as Son of God does he make the Gospel, and become the Gospel of the glory of God.

II

Matthew 16 records another occasion when Jesus deliberately raised the issue of the interpretation of his personality which alone is adequate for his Gospel. It was in the midst of the final year of his ministry. He had closed the period of his "popular ministry" among the people generally. He was now devoting himself intensively to the training of the twelve so that they might be the bearers of his meaning and message to mankind, after the climax of crucifixion and resurrection which "from this time Jesus began to make clear unto his disciples."

The occasion is familiar. Its significance is supreme. It was at Caesarea Phillipi. Jesus and the twelve are in a "retreat." Jesus raises with them the question of the popular interpretation of his person. They report the various opinions. All of them giving him a high place as the reappearance of some great prophet or as an original prophet. He might easily have become the supreme prophet, but still only a prophet. Jesus could not stop with this. He could not begin his Church on that basis. He now probes the twelve: "But ye, whom say ye that I am?" This is not, as in the case of the Pharisees later, a theoretical question in messianic interpretation. It is a specific question concerning Jesus himself as the Messiah, which by this time the twelve understood him to be.

Peter's answer is familiar. I believe that Matthew's report represents the actual words of Simon Peter. Not only does he confess: "That thou art the Christ," he goes on to interpret the person of Jesus as the Christ: "Thou art the Son of the Living God." Only thus can we understand the thrilling enthusiasm with which Jesus accepted this confession and declared that the apostle's conviction expresses an interpretation produced in him by "my Father which is in Heaven." It was in the interpretation of the person of Jesus Christ that God and a man came into an agreement which constitutes the basis of God's Gospel through his Christ. With a man mastered by this insight Jesus has ready one living stone with which he can begin to build his Church. That Church can rest on no other foundation than the human acceptance of the divine interpretation of the redeeming Christ. Into the hands of men with this experience Jesus can place "the keys of the Kingdom of Heaven." With this Gospel they have the responsibility of loosing or binding, by their proclamation of this Gospel, those who have already been bound or loosed in heaven, in the councils of God. Even this insight uninterpreted does not equip disciples to proclaim Jesus as the Christ. In verse 20 he emphatically tells them not yet to tell that he is the Christ. The reason appears immediately. He begins to teach them that the Christ must be crucified. This concept they strongly resent. Not until they learn to place the cross in the heart of the Christ and to see the Christ on the actual cross, and until they have seen the glorified Christ triumphantly alive again are they prepared or authorized to preach the Christ. For his Gospel Jesus admits no interpretation which omits the possibility and the fact that the Son of God, as also son of man, repudiated and crucified by man, is raised by the power of God for the justification and redemption of the sons of men. No one, however great, who is only son of man can be the message of the Son of God to mankind.

III

John 18:33-38 reports Jesus again interpreting himself, this time to Pilate. Pilate asks him: "Art thou the King of

the Jews?" Jesus asks Pilate whether this is a question of his own, or one suggested by somebody else. Pilate chooses to treat the matter, as naturally he would, as a question of the Jewish race and religion. "Am I a Jew? Your own race, represented in their chief priests turned you over to me. What have you done?" Jesus now comes straight to the question: "My Kingdom is not the kind men construct: if mine were a human Kingdom, my subordinate officers would organize a war to prevent my being turned over by you to the Jews. As a matter of fact my Kingdom is not one that originates in this way." Pilate now asks for a direct answer: "Art thou then a king?" Jesus agrees. He is a king. But he adds: "To this end have I been born, and to this end am I come into the world, that I should bear witness to the truth. Everyone that is mastered by the truth hears my voice." That is to say: "My Kingdom is in the realm of the spirit, in the realm of reality, the Kingdom of the truth." This radical difference between human kingdoms and the Kingdom of God rests upon and is to be realized through the recognition of Jesus as a fundamentally different King from the greatest of all rulers of all political realms. Pilate was hopelessly puzzled, but he was also tremendously impressed. Such a king, seeking such a kingdom was either hopelessly inadequate and harmless, so long as his subjects do not conduct military campaigns; or else he was utterly beyond the authority and power of such as Pilate and even of the Caesars for whom Pilate spoke. Already the night before (see Matthew 26:51-54) this question of establishing and maintaining his Kingdom by force had been raised by Peter's impulsive attack in which he cut off the ear of Malchus. Jesus peremptorily ordered: "Put thy sword back into its place." The Kingdom of Jesus is not to be founded, promoted or defended by violence. For this Jesus gives three reasons. (1) That method is ineffective and only continues conflict: "All they that take the sword shall perish with the sword." (2) If it were a question of force Jesus would not need to depend upon human armies: "Do you not realize that I could make request of my Father, and that he would instantly send

more than twelve legions of fighting angels to my defense?" (3) Spiritual methods lie at the very heart of the plan of Jesus, which is the plan and purpose of his God and Father. Violence in interest of the spiritual kingdom of the truth of God is radically and essentially impossible. "How then should the scriptures be fulfilled, that it has to be this way?" This is not merely because the prediction lies in the words of the prophecy. It is because the words express the essential nature and will of God in the kingdom of the redeemer. As John reports it Jesus said to Peter: "Put up thy sword into 'the sheath: the cup which the father hath given me shall I not drink it?" (18:11), thus doubly emphasizing the essential nature and method of the Kingdom of God. Only he who is forever the Son of God can give us this insight; and only on the basis of that sonship have we a Gospel that can bring to men redemption and righteousness and brotherhood and peace. No merely social gospel can get anywhere in the face of the kingdoms of men who insist on being only human. Yet, let no one think that he is born into the Kingdom of God without being also committed to the expression and the insistence of the truth of the Kingdom of God in the social context and conditions of this world, into which the Son of God sends us to proclaim the Gospel of his glory.

Living Endowment*

J. Maurice Trimmer

Alumni Address, S. Bap. Seminary, Commencement, 1943

Dr. Fuller, members of the faculty, members of the graduating classes, fellow alumni and friends: Let me say that I consider it an esteemed privilege and a distinct honor to have part on the program of this commencement. This is the first time I have been back at Alma Mater for commencement since my own graduation in the class of 1930. As I look about I am impressed that not a great many changes have occurred in the seminary during these thirteen years. Of course Dr. Fuller has recently become president. I am confident that I express the sentiment of the general body of alumni when I declare that he is the ideal man for the place. Those of us who were associated with him in Georgia know that he is superbly qualified in every way to administer and direct the affairs of the institution. He measures up admirably to the high standard of the noble and distinguished succession whose pictures are here at the front of this auditorium.

It was during my student days that Dr. Sampey was elected president of the seminary. Speaking in terms of the calendar some fourteen years have been added to his age since that time. But he is just as young in heart and vigorous in spirit as he was then. He is a medical phenomenon in the respect that while the study of Hebrew definitely shortens the life of the average preacher, it seems to have lengthened his! He thrives on it. He was a great and grand president, and I still remember, and try to practice, the counsels he gave our class at commencement about being true shepherds of the sheep. There is a passage in the 91st Psalm that I think of in connection with Dr. Sampey: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high...and honor him. With long life will I satisfy him, and show him my salvation."

Another memorable event of my student days was the dedication of the Levering gymnasium. I recall how en-

* Alumni Address Seminary Commencement, 1943.

thusiastic the fellows were over the splendid facilities and equipment, and how I enjoyed a daily workout in the gym, followed by a refreshing shower and a plunge in the pool. My favorite exercise was punching the bag. That seems to be the principal thing some of the fellows who were here then remember about me, despite my brilliant record in Hebrew and Greek. Dr. Maxfield Garrott, missionary to Japan, was in my church for special services last fall not long after his arrival in the United States on the "Gripsholm." He told my people that his chief recollection of me at the seminary was over in the gym punching the bag. I hoped that might intimidate some of my deacons, but I'm afraid not). I have been much impressed by the fine athletic program that is being conducted here now. A minister must keep in good physical condition to render his best service for Christ. In Dr. John A. Broadus' *MEMOIR OF JAMES P. BOYCE*, Dr. Broadus comments on the struggle Dr. Boyce had with ill health, and then registers this observation: "We must all learn to take ample muscular exercise every day. The late Mr. George W. Norton, of Louisville, was convinced that he had prolonged his life several years through this practice. The trouble is, that everyone of us is inclined to regard his case as peculiar, and to suppose that he does not need, or really has not opportunity for, such systematic daily exercise." I commend that observation to you of the graduating classes.

Also out of my seminary experience I remember the day in the autumn of 1928 when Dr. Mullins died. For several days his critical illness had cast a spirit of gloom over the institution. I was in Dr. Gardner's homiletics class that fateful morning when someone from the office came in and whispered something to Dr. Gardner. Tears came to Dr. Gardner's eyes, he closed his book, and he said quietly: "Gentlemen, word comes that Mr. Mullins has just died. Certainly no one of us feels like continuing classroom recitation now. We stand adjourned." The spirit and influence of Dr. Mullins will ever be a priceless heritage of Alma Mater.

As my subject for this alumni address I have chosen, "Living Endowment." For this idea I acknowledge my indebtedness to Roanoke College, a Lutheran institution at Salem, Virginia, where I was pastor for nearly five years before going to Macon. During my ministry there I had many pleasant contacts and associations with Roanoke College. A few years ago, in celebrating its 100th anniversary—its first century of service—the college launched what is known as the Centennial Living Endowment Program. Ordinarily, when we speak of an institution's endowment we have reference to money that is invested on interest to produce regular income for the maintenance and support of the institution. Roanoke College, with a student body of about 350, faced two problems in this connection. First, it had a small endowment. Second, the interest rate on endowment declined to such a degree that its income from this source was drastically reduced. Rather than attempting to raise a vast sum of new endowment for investment, it adopted a plan that had already proved itself at Princeton University, Mt. Holyoke College, and a number of other privately endowed institutions in the East, called Living Endowment.

Living Endowment means that each year a large number of individuals, chiefly alumni, contribute directly to the income account of the college, so that the total amount received from this source may represent a reasonable return on a hypothetical capital fund. The Roanoke College trustees announced as their objective aggregate annual gifts of \$30,000 from alumni and friends of the institution—not a very large sum, to be sure, but equivalent to the income on \$1,000,000 of new endowment at present rates of interest. Under this plan the contributors keep the capital fund themselves and give the college the income. The ultimate aim is to have every alumnus make some financial contribution to Alma Mater each year. An annual Good Will Roll, containing the names of all contributors by classes, is published. A recent report shows that in 1942 the amount contributed to the Living Endowment Fund of the college was \$16,000, which at present rates of interest represented

a new endowment of \$500,000. This plan has several advantages. It provides increased income for the institution. It offers alumni an annual opportunity for a tangible expression of loyalty to Alma Mater. It enlists the constant interest and participation of alumni in the affairs of the college on Jesus' principle that "Where a man's treasure is, there will his heart be also." If you can persuade an alumnus to make an annual contribution to Alma Mater, his heart will most likely follow along with his investment.

The Southern Baptist Seminary has something over \$2,000,000 of regular income-bearing endowment. But such is by no means the total endowment of the institution. For it also has several thousand alumni who can be thought of as constituting its Living Endowment. It is my contention that every loyal alumnus should be making some sort of contribution, financial or otherwise, to Alma Mater each year. Of course in one sense an alumnus doesn't owe the seminary anything—provided, of course, he has paid his bills as a student and there is no entry on the books against him. But there is another sense in which he owes Alma Mater an obligation he can never adequately pay. There are supreme benefits he has received here whose value cannot be calculated in dollars and cents—enlightenment, faith, vision, inspiration, devotion. Moreover if he paid every fee charged here, he still wouldn't pay anything like the full cost of his education. Because, through the generosity of the denomination, and of alumni and friends of the seminary, facilities are provided which far exceed their cost to the student. So while it is not a book-keeping obligation that is incumbent upon the alumnus, his heart's desire to perpetuate for other generations the benefits Alma Mater has bestowed upon him should prompt him to make an annual contribution, financial or otherwise, to the institution—a contribution over and above that which he gives to the seminary through the Co-operative Program of the denomination.

First, as Living Endowment, the alumni can make regular contributions by sending students to Alma Mater. There are a number of Baptist seminaries, north and south, solicit-

ing the ministerial students who are graduating from our denominational colleges. And I might say, by way of parenthesis, that there seems to be an increasing number of free-lance institutions of questionable credentials offering courses in theological training. I think there are some correspondence schools that promise to make one a successful preacher in twelve easy lessons! And some students take a few courses in the theological department of some college and then consider themselves thoroughly qualified to preach.

In my judgment, a loyal Louisville alumnus will exert every legitimate influence to direct candidates for the Baptist ministry to this institution, not only because of a sentimental attachment and allegiance to Alma Mater, but also because of his sincere concern for the best interests of the student and of the denomination. With a definite appreciation of the splendid course of training that is provided by certain other Baptist seminaries—this is by no means to be interpreted as a disparagement of them—I nevertheless want to register my strong conviction that this institution, this school of the prophets, offers the very best available education in the doctrines, the traditions, the spirit, the message, the principles and the program of Southern Baptists. Dr. Fuller, sir, **I do agree** most heartily that when it comes to the teaching and training of preachers, this evangelical school is “the greatest, most valuable, and most indispensable asset which Baptists have on earth.” It is the best equipped institution, from the standpoint of faculty and facilities, for the preparation of the type of leadership that is needed to serve our church and our cause.

After you of the graduating classes have been out in the pastorate for several years, and have developed a more mature perspective, you will appreciate far more than you do now the value of your seminary training, and the supreme contribution that Alma Mater has made to your life. And more and more you will realize that this is the outstanding theological school in the world. That has been my personal experience. In this connection I would like to give a testimony. I want to make a comparison which

is intended, not to reflect discredit on any other institution, but to emphasize the virtues of Alma Mater. When I finished the University of Richmond I went to a seminary in a northern state. It is a highly endowed institution and because it offered exceedingly generous financial inducements I decided to go there. I am not ungrateful for the advantages it made possible for me. But after several months there I was not only confused, but disturbed. I seemed to have as many doubts as beliefs. Many negative notes were heard in classroom and chapel. Some of the trumpets gave such an uncertain sound I did not feel I was making proper preparation for the battle. My enthusiasm for the ministry declined considerably. During spring vacation I had a conference with my pastor, Dr. Will Cooke Boone—who was then at the First Baptist Church, Roanoke, Va.,—and he urged me to transfer to Louisville. I took his advice. I will always be indebted to him for influencing me to make the change. For here I found not only superlative scholarship and sound doctrine, but a positive and confident faith, an evangelical message, a dynamic and militant spirit, a missionary emphasis and enthusiasm, an inspiring and fortifying fellowship—resources which a preacher must have if his ministry is to be vital. It is largely on the basis of what this seminary meant to me personally that I now urge every ministerial student I meet on a college campus anywhere to come to Louisville. And I do it with conviction.

Now while Alma Mater has had a capacity enrollment for some time and has not been particularly troubled by the problem of securing students, certain developments in process during recent years and especially active today threaten this situation—developments which every alumnus and friend of the seminary should consider seriously if not with apprehension. I have reference to the changes that are taking place in connection with the church-related, liberal arts college. Traditionally, theological education has in large measure been based on liberal arts education. Most seminary students have received their college education in some denominational liberal arts institution. Many have

made their decision to enter the ministry under the spiritual influences they have experienced on such a campus. After careful investigation former president Herget of William Jewell College discovered that 80 - 85 per cent of the official leaders in the organized work of the Northern Baptist Convention were educated in church-related, liberal arts colleges. And that in our Southern Baptist Convention 88 per cent of our leaders secured their college education in the state denominational schools. These institutions have been, and are, the primary sources from which seminaries recruit their students. Dr. Elmer T. Clark declares that the churches of the United States require about 5000 new recruits each year to replace their ministry and mission forces, and of this number four-fifths come from the Christian college—the church-related, liberal arts institution.

What is happening to the church-related colleges? Several things. They are suffering from decreased income because of the declining interest rates on endowment. They are suffering in many cases from reduced enrollment because of the very pronounced modern trend away from liberal arts to specialized vocational education. They are suffering in several ways because of the tremendous competition of the tax-supported colleges and universities, which in the past several years have been receiving such enormous subsidies from the federal government that the incomes of the denominational colleges have, by comparison, dwindled into insignificance. Dr. F. W. Boatright, for nearly fifty years president of the University of Richmond, told me that a few years ago more than forty new buildings were being erected at one time on the campus of a certain state university, every single one of them being financed by federal funds!

About two years ago Dr. Spright Dowell, president of Mercer University, and I called on a wealthy Christian layman in Macon and appealed for a contribution to help liquidate a long-standing indebtedness at Mercer. Before we could finish explaining our proposition, he interrupted us impatiently and said: "Why in the world don't you Baptists turn Mercer over to the government and let the gov-

ernment operate the institution? I have just returned from the University of Georgia, at Athens, and seen several magnificent new buildings being constructed there by federal funds. You Baptists are struggling along, trying to support Mercer out of your own pocket, or constantly begging from your friends, whereas if you allow the government to take over the institution, it would promptly pay off the debt and improve all the resources and facilities of the college at the same time." Of course there are several answers to that question, a major one being that Baptists, being definitely and irrevocably committed to the principle of the separation of church and state, are determined to maintain for the training of their religious leadership independent institutions which cannot be subjected to such high-handed political interference as that by which Eugene Talmadge nearly wrecked the University of Georgia system. Nevertheless, there is a big question mark in the minds of many parents, some of them Baptists, why they should pay tuition to the church-related college, when their son or daughter can get free tuition and a good education at the state university.

In fact, tax-supported institutions of higher learning have grown so rapidly and extensively in resources, facilities and enrollment during this century, that many people are beginning to doubt that the church-related college has any real function to perform in our modern educational system. Incidentally, there are more Baptist students at the University of Georgia at Athens than at Mercer, Shorter and Bessie Tift—our three senior colleges—combined. This situation is not at all peculiar to Georgia, but obtains in virtually every Southern state. Since heretofore seminary students have in large measure been recruited from the church-related colleges, and since the modern trend toward the tax-supported institution that provides technical and vocational training is most pronounced, some very serious problems might develop for Alma Mater in the years ahead. Certainly there must be forward-looking, intelligent planning to cope with this situation. The eternal vigilance

and cooperation of the seminary alumni will be vitally important.

The present war program in education has made even more precarious the status of the liberal arts college. (Remember my observation that traditionally theological education has been based on liberal arts education). To a certain degree, by the process of contract, the government is taking over the control of higher education in the United States. Many Baptist colleges have entered into arrangements with the government whereby the military authorities have virtual control over the curriculum to the extent that army and navy trainees are involved. At the annual Mercer Inter-Civic Dinner in Macon this past February, Dr. Edwin Mims, distinguished educator of Vanderbilt University, pointed out that a number of prominent national leaders are advocating the elimination of liberal arts courses for the duration, and demanding that all institutions of higher learning be transformed into centers providing specialized war training. Harry Hopkins, whom Mr. Mims characterized as "one close to the throne," has recommended that every college be converted into an army and navy training station. Secretary Stimson has declared that military necessity makes imperative the abandonment of liberal arts instruction for the duration. Eddie Rickenbacker has expressed the conviction that liberal arts courses have no place in the present scheme of things. Mrs. Roosevelt has urged girls to leave college and go into defense jobs unless their course of study is directly related to the war effort.

Dr. Mims expressed vigorous disagreement with these opinions. He registered approval of the views presented by Wendell Willkie in his Duke University address, when Mr. Willkie voiced the conviction that the abolition of liberal arts education, even for the duration, would be a crime comparable to the burning of the books by the Nazis, for it would extinguish the lamps of civilization. Dr. Mims declared that he is heartily in favor of whatever measures are essential to win the war. But he does not believe that even the stern demands of war require a moratorium on classical study and the pursuit of culture. In fact, he is

strongly of the conviction that now liberal arts education is more indispensable than ever to train the type of leadership that will be desperately needed in the reconstruction program of the postwar era. So he advocates that liberal arts colleges continue to teach philosophy, history, languages, literature, and the other intellectual disciplines so essential in the preparation of qualified leaders for democracy. He claims that it is from such studies that one derives those inner resources of vision, wisdom, and judgment which are the foundations of character, and the fundamentals of a truly successful and satisfying life. He points out that when Sidney Lanier went off to war as a soldier of the Confederate army he carried along in his haversack a volume containing the poems of Coleridge, Shelley and Keats, and also his flute. All the while he was engaged in the grim business of war, he was devoting his leisure time to literature and music, keeping alive in his mind an appreciation of culture, an interest in the classics and the humanities, a fidelity to the eternal verities of the spirit. Said Dr. Mims: "We who are constantly hearing the dead voices of the living can most profitably spend more time listening to the living voices of the dead."

In my judgment, liberal arts education is extremely essential during this war, for we must not only win the war but win the peace as well. And winning the peace will demand leaders who are reasonably enlightened with reference to humanity's highest cultural and spiritual heritage. During World War I a chaplain was endeavoring to encourage a number of soldiers who had gone through several battles and were preparing to enter another. "Cheer up, men," he said. "Remember that you are building a new world." To which one of the soldiers promptly replied: "You're wrong about that, chaplain. We're not building a new world. We're blowing up the old one. Destruction is our job. Building the new world is the responsibility of the Christian church and Christian people."

My particular point here is that these unfavorable developments with reference to liberal arts education—even if only for the duration—might ultimately have serious

consequences for our seminaries. Furthermore, we have no assurance that conditions will revert to normalcy after the war. This is not only war, but revolution. It is going to produce fundamental changes in many areas of life, changes that might prove to be permanent. As the old Negro said: "I keep hearing 'em talk about the duration. It looks like to me that the duration is going to last much longer than the war." I think he is correct in that observation.

Dr. Albert Palmer, president of the Chicago Theological Seminary, has written a thought-provoking article on "The Threat to the Protestant Ministry." He declares that the conscription of eighteen year old youth makes it imperative for the church to begin recruiting its future ministers from among high school boys who are fifteen, sixteen and seventeen years of age. Otherwise they will be drawn off into the army, or started on a program of preparation for military service or war industries, and few will be left as candidates for the ministry. He registers genuine alarm at the implications of the navy college V12 program, in that the navy proposes to recruit and enlist chaplains in the senior year of high school and exercise strict supervision over their college and seminary training. This looks like a violation of the principle of the separation of church and state. It is logical to ask, can a minister trained and indoctrinated by the navy adjust to a civilian pastorate after the war? Dr. Palmer believes it might become necessary for the seminaries to provide pre-theological liberal arts courses, and educate prospective ministers from the day of their high school graduation onward. Certainly we must protect our right to choose and train our future leadership. Of course God calls men into the ministry, and that ultimately insures the future of the seminary, but these formidable human factors must not be ignored.

So, with numerous trends and forces threatening the recruiting of candidates for the ministry, now is the time for every loyal alumnus of the seminary to come to the aid of Alma Mater, not only to enlist ministerial students, but also to direct them here to Louisville for their theologi-

cal training. That is one of the most important contributions the alumni, as Living Endowment, can make to the institution.

Also, as Living Endowment, the alumni should make regular financial contributions to Alma Mater. There are several ways of doing this. One is by encouraging well-to-do members of our churches to take table guests here. Another is by encouraging people of means to remember the seminary in their wills. Another is by the observance of an annual Seminary Day in the churches and provide an opportunity for a special offering to be taken for Alma Mater.

Recently the alumni have launched an undertaking that will challenge every loyal alumnus to make a worthy financial contribution to the seminary. I have reference to the chapel movement. The alumni are going to memorialize their love for Alma Mater by raising a minimum of \$250,000 to build a house of worship, to be known as "Alumni Chapel" here on the campus. The plan is to have the money in hand by the Centennial meeting of the Southern Baptist Convention in August in 1945. It is hoped that every living alumnus will make a personal contribution, and that those who are pastors of churches will give their people a chance to contribute. It has been suggested that the majority of the alumni will want to give, or assume responsibility for raising, a minimum of \$100.00. For the maximum, the sky is the limit!

The alumni made a splendid financial contribution to Alma Mater by providing the \$100,000 with which to endow the John R. Sampey chair of Old Testament. While we were in the process of raising that money there was an "esprit de corps" among the alumni that was most stimulating. It was an inspiration to be working together for the achievement of such a worthy and challenging objective. I felt that when I made my personal contribution, and when the people of my church responded, we were not only honoring one of the noblest Christian gentlemen, one of the greatest Bible teachers, and one of the most dis-

tinguished leaders among Southern Baptists, but that we were also making an investment that will be paying rich dividends to seminary students for generations. In this connection a rather amusing incident occurred in my church. On Wednesday night after prayer meeting a fine little woman came up and handed me two dollars. Said she: "Here is a dollar for me, and one for my husband, to help buy that chair for Dr. Sampey to sit in." She was somewhat bewildered about the size and style of chair that would cost \$100.00, but whatever it was she seemed satisfied that Dr. Sampey was eminently worthy of it.

Now we have accepted another great challenge, based on a conviction that has been developing in the hearts of alumni for some time, but which has only recently crystallized into definite form—that the seminary must have a chapel, and that the alumni are the ones to give it. For some twenty years we have been hoping that a wealthy friend of philanthropic disposition would provide the money as a memorial. Since that hope has not materialized, it seems that God intends for the fund to be raised in another way. I think it will be much better for the seminary to have the alumni do it. It will generate in their hearts a new interest in, a new responsibility for, and a new devotion to Alma Mater. I am herewith appealing to you who are becoming alumni today that you cooperate wholeheartedly in this challenging movement: by making some contribution, large or small, yourself, and by giving the church you will serve as pastor an opportunity to give to this supremely worthy project.

On a memorial tablet in an English church in Leicestershire there is this inscription: "In the year 1653, when all things sacred throughout the nation were either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous." In the midst of one of the most corrupt and disastrous periods in English history, Sir Robert Shirley started the construction of a church, and thereby achieved the distinction of doing the best things in the worst times.

I venture to predict that someday it will be said with reference to a magnificent chapel here on this campus: "In the year 1943, amid one of the most troubled and tragic periods of American history, when the nation was engaged in a horrible war of global proportions, when there were serious domestic disturbances, when there was an alarming deterioration of moral standards and irreligion was widespread, the alumni of the Southern Baptist Seminary started raising the money to build this sanctuary, whose singular praise it is to have done one of the best things in one of the worst times."

In closing I urge you who are becoming alumni today to cherish your Alma Mater—this foster mother who has educated, nurtured and developed you during the days of your theological training. Preserve for her a large place in your interest and affections. Be ever concerned for her highest welfare in every way, that future generations shall receive from her such blessings and benefits as she has bestowed upon you. Never permit your loyal support of state denominational institutions, as essential as that will be in your ministry, to pre-empt that devotion which rightfully belongs to this seminary. Here she stands, a great storehouse—a repository of the doctrines, the ideals, the traditions, the principles of Southern Baptists; a great clearinghouse—through whose facilities there is maintained a helpful exchange of theological views and religious experiences; a great powerhouse—where is generated a moral strength and spiritual dynamic that reaches to the uttermost parts of the earth; a great lighthouse—faithfully dispensing Christian truth for the enlightenment and guidance of peoples everywhere. Certainly you will never cease to be grateful to this splendid faculty. When it is remembered that in the history of the institution only a few more than thirty men have served on the faculty, and that they have taught and trained many thousands of preachers, that tribute to Britain's gallant air force becomes appropriate: "Never have so many owed so much to so few."

In a biography of Winston Churchill there is quoted a passage from an address which he delivered to the Royal

Society of St. George in April, 1933—a passage which contains a stirring challenge. Said Mr. Churchill: "It may be that the most glorious chapters in our history are yet to be written. Indeed the very problems and dangers which encompass us ought to make English men and women glad to be here at such a time. We should rejoice in the responsibility with which destiny has honored us, and be proud that we are guardians of our country in an age when her life is at stake."

History has proved that those were not only patriotic but prophetic words as well. They express what should be the attitude of every loyal American in this present crisis. And in my judgment they register a spirit that should be exemplified by every true alumnus just now with reference to Alma Mater. It may be that the most glorious chapters in the history of the Southern Baptist Seminary are yet to be written. Indeed the very problems and dangers which encompass the institution should make all loyal alumni glad to be here at such a time. We ought to rejoice in the responsibility with which Divine Providence has honored us, and be proud that we are the guardians, the LIVING ENDOWMENT of Alma Mater in an age when she faces numerous obstacles, but also unprecedeted opportunities.

World Missions After the War

By H. Cornell Goerner

“Shall we lose the peace again?” This significant question is in many minds today. The question implies a frank recognition that, following the last war the world, and especially the United States, had a supreme opportunity which it failed to grasp; that as a result of our failure to deal realistically with our world responsibilities, we are now in another war; that the successful conclusion of this war will put us once again in a position to do something noble in the way of achieving an international order which will make for permanent peace; and that we may—God forbid—repeat the same blunders, refusing to learn from past experience, and so condemn the next generation to an even greater conflict over problems we have failed to solve. For it is true that, while history does not literally repeat itself, and each event is new and unique, yet there is a cyclic recurrence of similar situations, and all progress is based upon lessons from the analogy of the past.

There is a similar question which should be in the minds of all thoughtful Christians. It may prove in the end to be of even greater significance. It is this: “Shall we, as Christians, lose the peace again?” For we must recognize that we did. After World War I the doors of opportunity opened wide all over the world. For a few years the tides of missionary interest ran high. Great campaigns were launched. Vast expansion was planned. World-wide evangelization was a theme in every village church. Christian idealism reached a high peak. And then—in a manner which closely parallels the process by which we as a nation repudiated the idealism of Woodrow Wilson, the League of Nations, the The World Court, to return to our policy of selfish national isolation—we, as Christian people, proved disobedient to the heavenly vision of an evangelized world and returned to the “normalcy” of anti-missionary self-centredness, deciding to let the lost world go its own way. The story of the drop from the high point of missionary idealism in 1920 to the low level of disillusionment in 1932

is a poignant memory for many pastors and denominational leaders. We are only now beginning to recover from some phases of the reaction.

Now we need to recognize that history will probably be repeated in regard to Christian world opportunity as well as in regard to international politics and economics. There will be new elements, but the pattern will probably be much the same. There will be a chance to profit by past experience, in order to avoid making the same mistakes a second time. Just as every citizen who is sincerely concerned that we shall not once again fail to grasp our opportunity to create an international order on a sound basis should read again the history of the post-war period and resolve that we shall not repeat the blunders made then, so every Christian who is genuinely concerned with the extension of the Kingdom of God should review the record of the foreign mission enterprise in the 1920's, and plan wisely to avoid a repetition of certain mistakes which were made. The strategy of missions at the close of the present conflict must take advantage of the lessons of history.

The task of analyzing the history of the post-war period is complex and difficult. There is room for wide differences in interpretation and application of principles. The responsibility for this falls largely upon executive secretaries and members of the boards of missionary organizations, who are experts in the field of administration, and who must ultimately make the most important decisions and project the plans for post-war undertakings. In a wider sense, however, this is a concern of every Christian, especially among a democratic group such as Baptists are. Certain facts are quite obvious, and would seem to require no technical knowledge of missionary administration. About these general features of missionary strategy, we should begin now to think and to plan unitedly, in order to be prepared to give intelligent support to the policies which our leaders may propose.

Let us go back about twenty-five years, and recall certain prominent facts about the missionary enterprise. Let us look especially for mistakes which may have been made,

errors of judgment rather than intention, which proved to have ill effects upon the continuing work of the Kingdom. Let us see whether there are mistakes which, in the nature of the case, we may be tempted to repeat. In the light of past experience let us plan wisely for the day, already seen by the eye of faith, when hostilities shall have ceased, when the lights are on again, and ships can sail again all over the world, bearing not only the commerce of the nations, but also the ministers of the Word. If our analysis is correct, the principles will apply alike to the missionary agencies of all Christian groups. Our efforts, however, will be to make a special application to the missionary work of Southern Baptists.

Characteristics of the Period 1918-28

Four features characterize the spirit and the work of foreign missions in the years just following the last war. First, there was a spirit of optimism and enthusiasm as a result of the opening of new doors of opportunity. This led to zealous activity in expanding foreign mission work, which was heightened by the fresh memory of the horrors of war and a realization that the best way to prevent war permanently is to change lives by the power of the Gospel. This spirit of missionary enthusiasm was shallow, however. It was not realistic in facing the stern facts of human nature and the magnitude of the task of world evangelization. When the original emotional impetus had run its course, and difficulties began to appear, disillusionment set in, and the pendulum swung back to the opposite extreme. The worst depression in missionary interest and giving which the churches have experienced in the modern age was the result. Undue optimism, based upon sentiment rather than knowledge, led inevitably to disappointment and reaction.

In the second place, and growing directly out of the first, great financial debts were incurred by practically all boards and agencies. Zealous idealism dictated ambitious expansion. Uncritical optimism suggested going forward with enlarged work without waiting to have cash in hand, relying heavily upon the continuation of favorable condi-

tions, and seeing no need for cautious delay. This is no criticism of our denominational leaders. Everyone felt the same way. It was in the air. Anyone who advised caution would have been regarded as a prophet of gloom, unworthy of notice. Optimistic idealism was prevalent in every area of life. But the bubble burst. The economic depression came. Missionary interest flagged. Our boards found themselves committed to a program larger than current receipts could maintain. Borrowing became necessary. Before retrenchments could be made, the Foreign Mission Board was gravely hampered by debt, which only in recent months has finally been liquidated.

Third, under the impulse of the hour vast armies of new missionary recruits were sent to the fields. The volunteer spirit was running high. In countless church services and at every great youth assembly appeals were made for young lives to be given in sacrificial service all over the world. The response was phenomenal. Young men, young women, young married couples, and some older persons answered the call and made application for foreign mission service. Nearly every ship leaving our shores carried eager missionary recruits going out to help win the world to Christ. Many of these recruits were the choicest of our younger generation. Tremendous good was accomplished by them, and we should be grateful for each one who went. But it is a fact well known, which ought to be faced frankly, that many of them were ill-prepared and others entirely unsuited for the work which they were undertaking. The appeal had been largely an emotional appeal. Some responded on a merely emotional basis. When the original enthusiasm was exhausted and the realities of the task were confronted, those who were physically, temperamentally or educationally unfit began to falter. Some came home within a year. Others stayed on two or three years. Still others stuck it out for the first term. Many stayed on until this day, to be sure. But the percentage of loss was unduly high. This experience was costly to the enterprise in other ways than financially. To the young lives involved it was in some cases tragic. Tenderly and sympathetically, yet resolutely,

we need to face these facts, and admit that mistakes were made.

Fourth, several cooperative enterprises grew out of the war. In confronting a common enemy, the various groups within the nation had been more closely unified. This spirit naturally carried over into the religious realm. Denominations which had been working separately were drawn together. Interdenominationalism became a fashion, almost a new religion to many. It was generally recognized that the task of evangelizing the world was too great for any denomination to attempt alone. A unified approach was needed. In the field of foreign missions two distinct interdenominational movements arose, almost simultaneously, based upon two distinct conceptions of co-operation. One, the Interchurch World Movement, proved to be a poorly conceived idealistic scheme which ended in disaster. The other, the International Missionary Council, proved to be a sound and progressive movement which has influenced the missionary enterprise tremendously and is today the most important single organization for foreign missions.

The Principles Involved

So much for our historical review. Facts and figures could be adduced to support each statement. But the story is so well known that this does not seem necessary. This is history which transpired within the memory of every living person over forty years of age.

These are historical facts. But are they not more than history? Are they not living lessons to be learned? Surely there is a strong probability that in the decade immediately following the armistice which ends this war we shall find ourselves in a world that will bear remarkable resemblances to the world of 1918-1928. Many new factors will be present, but the pattern will be the same. Elements now unpredictable will be in the picture, but the general atmosphere and the basic problems will be the same. A new and different strategy will have to be developed, but the basic principles underlying a sound procedure will be unchanged. Shall we be wise enough to profit by past experience?

The proper time to prepare for a crisis is long before the crisis materializes. Once involved in its stress and strain we discover it is too late to make ready. Unless we have laid up resources of strength and calmly planned our procedure in advance, we tend to lose our bearings and act impulsively, often without wisdom. We shall be in a crisis of the missionary enterprise in the post-war days. Now is the time to foresee the problems and deliberately plan our strategy as a denomination, if we are to avoid confusion and loss. In the light of our past experience, it would seem that we should lay down four basic principles to guide us in that day.

1. Carefully Planned Over-All Strategy

First, we must plan and proceed in accordance with recognized theory and practice of missionary strategy on the basis of a long-range pattern, rather than being stampeded by emotional enthusiasm incidental to the close of the war and the opening of new opportunities. This does not mean that we shall seek to remain coldly critical in our thinking, shutting our eyes to tremendous new opportunities, hardening our hearts to the needs which shall be so apparent. It is fervently to be hoped that a great new wave of deep concern for the peoples of the earth will sweep through our land. We should be prepared to capitalize this and sustain it as long as possible. What we shall need to guard against is the abandonment of carefully laid plans for a constructive missionary program on the basis of the laws of growth which have been observed in the years of missionary history, in favor of a hasty new expansion at this point and that, because of the sentimental appeal of the hour, on a scale on which we cannot possibly hope to sustain a program of sound development. We need to remember that interest and support based on a temporary sentimental appeal is likely to be short-lived. We cannot make it the basis of a program. We dare not go far beyond the range of the program which our truly missionary-minded constituency will support by tithes and offerings, year in and year out. And we need to recognize that in the long

run, a few well-manned fields, in which a fully balanced program of evangelism, educational, and medical missions is maintained will bear more fruit for the Kingdom than a number of scattered fields in which we have become interested, invested a few lives, and then have been unable to develop to the point of fruitfulness. Much in the way of emergency relief will need to be done immediately after the war. The temporary character of this will be recognized at the outset. Let no other new field be entered, however, no matter how challenging the opportunity may appear, until, having carefully counted the cost, we see our way to support and continue a growing work in that area, while at the same time maintaining the already established work on our other historic fields. We must not spread out so widely as to become shallow in our influence. We must not let ambition outrun discretion. Until we are supporting our work in China, Brazil, Nigeria and elsewhere more worthily it would be a mistake to undertake large, new responsibilities. Special contributions might come in for a while, but we would find ourselves eventually in the condition of the man in the parable of Jesus who began to build a tower and could not finish it.

2. A Financial Reserve

Second, we must not go into debt again in order to protect enlarged missionary undertakings to meet the demands of the post-war period. We have all been saying "Never again," even as we sighed with relief at the payment of old debts of long standing. But temptations will beset us once again when we confront the spectacle of a shattered world in desperate need, accessible as never before. We are likely to say, "Yes, we resolved never to go into debt again, but we could not foresee this!" Our heads will dictate prudence, but our hearts will call for heroic action, casting caution to the winds.

There is only one way to avoid another debt. We must begin now to lay up a vast reserve fund, borrowing from ourselves rather than the bankers. We must not only pay as we go; we must pay in advance, if we are to avoid the

costly business of paying debts. For the needs will be abnormal and urgent. Our current income will not be sufficient. There will be other pressing demands upon our resources. Now is the time to finance the post-war expansion. Now, when the national income is soaring. Now, when employment is at an all-time high. Now, when the farmer is more prosperous than for decades. Now, when there is a scarcity of commodities on the market, so that there is almost nothing for which to spend our money. Now, when it is both patriotic and wise to divert from the channels of exchange large sums to be put into savings, thus aiding in avoidance of inflation. Wisdom has fled from us if we, as Southern Baptists, do not discern the signs of the times and lay hold upon this golden opportunity to amass a special mission fund of millions for a tremendous post-war undertaking in Christ's name! We must not go in debt again! We dare not fail to meet the challenge of the new era now in process of birth! There is only one way open to us: get ready now!

3. A Reserve of Manpower

Third, we must send to the mission fields only those who are physically and temperamentally fit for this special service and who have been adequately trained for the task. The needs will be tremendous. Large numbers of new recruits will be needed. Temporary idealism will be running high as the example of heroism in the war will stimulate young people to sacrificial living. The temptation to take any who volunteer will be strong. But our Foreign Mission Board must be realistic. The standards for missionary candidates must not be relaxed. The strict physical examination must be maintained, lest we have costly break-downs on the field. The examination by a competent psychiatrist must be retained. Much criticised, it has proved its worth beyond question. We must not be guilty of sending out persons who will be unable to stand the nervous strain of mission work, who may become liabilities to the work, to themselves, and to their families. Rigid educational requirements must be maintained. The work

on the mission field is exacting in its requirements. It demands the best. In the future this will be the case more than ever. We could discredit the Baptist program by sending out those who are not adequately prepared.

Here again we shall be confronted with a dilemma. The needs will be imperative. The normal supply of well-prepared men and women will be inadequate. There is only one way to avoid failure. Just as we must build up a reserve fund of money, so we must build up a reserve of trained personnel. College and seminary students by the score should even now be training with the definite purpose of being ready to go out within a few months after the close of the war. It should be made possible for the Foreign Mission Board to make definite agreements with these young people, who might be considered appointees with the date of beginning active service suspended. Certain ones should be under actual appointment doing advanced study under the direction of the Board. Already this policy is partly in effect. It should be expanded under the express will and approval of our constituency. In the meantime, all experienced missionaries on enforced furloughs because of the war should retain their connection with the Board and hold themselves in readiness to resume active service. They will be greatly needed.

One special source of new missionaries should not be overlooked. Baptist ministers now serving as chaplains will have received a special type of training which may make of them splendid missionary material. Many will have seen specific needs which they feel called upon to meet. The Foreign Mission Board should be given first call upon the services of these men at the conclusion of the war.

4. Co-operative Activity

One point remains. Southern Baptists must consider carefully and prayerfully the matter of interdenominational missionary co-operation. They should be wary of ambitious schemes which are patently a product of post-war hysteria, and confine their attention to those co-operative endeavors which promise to be of enduring significance. They should

avoid any plan based upon shallow liberalism and negative anti-denominationalism, while favoring the movement which recognizes the place of a sound denominationalism with an emphasis upon Biblical doctrine. They should aschew any organization which aspires to become a Super-church and to achieve union by forcing all churches to conform to a single pattern. They should, however, favor the movement which makes room for rich variety as an expression of the principle of religious freedom, yet achieves a unity of spirit, a fraternity of interest, and a measure of co-operative activity through the medium of a fellowship which is purely consultative and advisory, rather than ecclesiastical and hierarchical. As we have already noted, both types of organization appeared at the close of the last war. We shall probably have both with us again. Wise discrimination is needed in deciding what co-operative organization deserves our support.

The Interchurch World Movement has almost been forgotten. Indeed, it was desirable that it should be forgotten as rapidly as possible. It was characteristically an out-growth of the post-war period. Originating in a small committee meeting in New York City in December, 1918, it received the indorsement of various denominations in the spring of 1919. It gathered impetus throughout that year, reaching its culmination in a great financial campaign in the spring of 1920. Thirty denominations in the United States joined in this super-colossal enterprise designed to evangelize the world by means of one vast, united effort. A goal of one billion dollars was set, to be raised within a five-year period. \$300,000,000 was the goal for the first year, with nearly half of it allocated to foreign missions, and the remainder to home missions, education, and social activities. Over 100,000 new missionaries were to be sent out the first year. An entirely new, centralizing administrative organization was to administer the work, utilizing the existing societies, to be sure, but overshadowing them. This enlightened interdenominational movement would accomplish what the denominational boards had been playing at!

The movement proved shortly to be a fiasco. By June of 1920 its failure was apparent. Less than \$3,000,000 was actually raised, while over \$8,000,000 in expenses had been incurable. Such a debacle has seldom been seen. The wisdom of the Southern Baptist Convention and some other groups in refusing to enter into this fantastic scheme was abundantly vindicated. They had been severely chided for being un-cooperative, but the criticism suddenly lost its edge.

It is entirely possible that we shall have another such undertaking proposed at the end of this war. If it has the earmarks of the Interchurch World Movement, thoughtful Christians already have their answer to any invitation to participate.

The International Missionary Council

Almost simultaneously with the meteoric rise and decline of the Interchurch World Movement, another co-operative missionary organization was being brought into existence. The leadership was largely in different hands, and the general plan and procedure were entirely different. The International Missionary Council, while it came into being in the post-war period, was a normal natural out-growth of the historic missionary enterprise. Back in 1910, at the World Missionary Conference held in Edinburgh, a Continuation Committee was appointed to conserve the values of the conference. This committee, representative of almost all major Evangelical missionary agencies, assembled at Crans, Switzerland, in June, 1920, to discuss the missionary problems created by the war. The need of wise cooperative action on the part of the various denominational agencies was recognized. A provisional constitution for a permanent international council was drawn up. During the ensuing months the proposed plan was presented to the various national councils already in existence, and through them to the denominational societies in all countries. Almost unanimous approval of the plan was received, and in 1921, at Lake Mohonk, N. Y., the International Missionary Council was formally constituted. It soon became

the recognized channel for cooperative activity on the part of the established boards and agencies. It sponsored the great missionary conferences in Jerusalem in 1928 and in Tambaram, near Madras, India, in 1938. Maintaining offices in London and New York, it has been the indispensable clearing-house for the world-wide missions enterprise.

The differences between the Interchurch World Movement and the International Missionary Council are significant. The Interchurch Movement proposed to create a new super-denominational organization with tremendous power and influence; the International Missionary Council has consistently recognized the primary importance of the denominations, their boards and societies, and has sought no power beyond that specifically delegated to it by such agencies. The Interchurch Movement, in spite of statements to the contrary by its leaders, seemingly aspired to displace the denominations in missionary work, becoming a great independent board, eventually to absorb all others; the International Missionary Council has sought only to supplement and aid the work of the denominational societies, doing those things which could best be done, or only be done, unitedly. The Interchurch World Movement was a worldly-wise plan, imposed from above by a self-appointed few, patterned after modern business methods; the International Missionary Council is a living, growing organism, with its roots deep in the life of the Evangelical denominations around the world. The Interchurch Movement was a product of the post-war period, a child of the day; the International Missionary Council is a product of the ages, destined to live on.

Southern Baptist leaders from the first discerned the difference in the two movements. The Interchurch World Movement was repudiated; the International Missionary Council was approved. Through the Foreign Missions Conference of North America, which had been in existence for years previously, and which now became a constituent body within the International Council, Southern Baptists have participated. Dr. R. J. Willingham, executive secretary of the Foreign Mission Board, had been active in the

Foreign Missions Conference for years, serving on various committees and in the capacity of vice-president and of president. Dr. T. B. Ray, successor to Dr. Willingham, served for several years on the important Committee of Reference and Counsel. Dr. Charles E. Maddry, the present executive secretary, and Dr. M. T. Rankin, secretary for the Orient, attended the International Missionary Conference at Madras in 1938. Dr. George W. Sadler, secretary for Europe and Africa, is now a member of the Committee of Reference and Counsel of the North American Conference. In recent years the offices of the International Council and the subsidiary Foreign Missions Conference of North America have been of invaluable service to our Foreign Mission Board, especially in matters involving foreign exchange and diplomacy.

As long as the International Missionary Council and the Foreign Missions Conference of North America remain consultative and coordinating agencies which at no point infringe upon the independent action of the various constituent boards, there is no reason why Southern Baptists should not take advantage of the services which they can render, and in turn contribute to the total effectiveness of the co-operative Christian endeavour. Should the essential nature of these councils be changed in the direction of a movement for organic union of the denominations or ecclesiastical dominance by a central administrative group, then Southern Baptists may find it necessary to sever their relationship. And should any new organization be born in the days following the war, it should be tested according to its basic resemblance to either the Interchurch World Movement or the International Missionary Council.

These then are some of the principles by which we should be re-thinking and redirecting our missionary efforts. We should not wait until the war is over to begin the clarification of our policies and plans for the future. With a prayer that the days of this tribulation may be shortened "for the sake of the elect," we should even now be preparing against the day of supreme opportunity and challenge which must surely come.

The Priest and the Prophet in the Bible

Willis R. Cullom

To one who has given any degree of attention to the matter of Bible interpretation for the past generation or two it becomes increasingly evident that there are two attitudes toward truth running through that sacred Book—the **priestly** and the **prophetic**. The priestly is uniformly conservative; it looks toward the past and would preserve the **status quo**. It thinks of truth as something that is static, something that has been given once for all, something, therefore, that is to be guarded and shielded from all innovation. Religion with this group takes on and maintains stubbornly and uncompromisingly a legalistic attitude towards life. Life is cut up into a wellnigh infinite multitude of details. The laws of life are expressed in the form of rules and regulations which must be adhered to and followed with scrupulous and even rigid care. It was this class that Isaiah had in mind when he said, “What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of burnt offerings of rams, and the fat of fed beasts and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands to trample my courts?” (Isa. 1:11-12). The Pharisees of the New Testament era are preeminently typical representatives of this group. It is no credit to them and to their spirit that it was they and their sympathizers that nailed our Lord to the Cross. Nor is there any credit to them in the way they brought Peter and John before the Sanhedrin as appears in the opening chapters of the book of Acts. The same may be said of their treatment of the great Apostle to the Gentiles. They hounded his footsteps, persecuted, imprisoned, and finally beheaded him as he went forth fearlessly proclaiming that freedom “wherewith Christ hath made us free.”

Such is the spirit, the attitude, the purpose, the **modus vivendi** of the priest and of the group associated with him.

Their general attitude towards life is naturally a rather sombre one. Their interest centers in the institutional rather than in the personal.

But fortunately for us and for the world at large there is another and a very different spirit and attitude which finds place and expression all through the pages of the Bible. This other spirit is that of

THE PROPHET

The prophet thinks of God as one who is still present in his world, and that he is as truly at work in and through his people today as at any time in the world's history. Not only is it true that "in him we live and move and have our being;" but it is equally true that he lives and moves and has his being in us. Of course, then, the main characteristic of the prophet is that he is forward-looking. Many have thought of him mainly as one who predicts. He does sometimes predict; but his main function is that of speaking for or on behalf of God. He is an interpreter of the character, the will and the purpose of God. The time element as such has no bearing on the essential nature of the prophet's message. He may speak of the past, the present or the future and be just as really and truly a spokesman for God in the one case as in the other. He is a man who is possessed with the conviction that God has spoken in his soul, and that woe be to him if he fail to speak out to the world what God has thus spoken to him. When such a man appears amongst his fellows, he can well afford to say to them, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken." There is on him and in him a compelling obligation to declare God's message to men, regardless of "whether they will hear or whether they will forbear." Nor can such a man feel or regard any distinction of race, color, class, nation, or any other superficial difference as he comes to proclaim his message. The prophet of God must speak to men as men, and must therefore deal only with the deepest of the eternal verities. Such is the prophet of God in any age and in all ages.

Of course such a man does not stop to ask whether his message will please or displease; whether it will bring upon himself the approval or the condemnation of those who hear him; whether men will accept or reject his message; his supreme purpose and his consuming passion is that of bringing men to hear and heed the voice of God. In the nature of the case such men are oftener than otherwise ahead of their times in their thinking, in their outlook, and in their purposes, and in consequence of this fact have had to suffer all sorts of misunderstanding, indifference, criticism, and opposition. It costs something to be a pioneer. In following their "heavenly vision" it is necessary for these men to disturb the traditionalists, the stand-patters, and those whose main and principal business is that of clipping their coupons and collecting the cash. Most prophets agree heartily with some man's definition of a rut: he said "a rut is a grave with both ends knocked out." They have often reminded their fellows of the hunting dog about which one inquired whether he were a pointer or a setter. "Neither," said the dog's owner, "he is a disappointer and an upsetter." The prophet may sometimes be a disappointer; but the very nature and purpose of his mission calls upon him to be an upsetter. He calls upon men to meet life with an open, unprejudiced, responsive mind. To the lazy, the indifferent, the self-indulgent such demands are awfully upsetting and disturbing. It is no easy, holiday task to lead men to turn from such an attitude and to see and follow that "heavenly vision" which was the guiding star in the great apostle's life (Acts 26:19).

Of course, again, it could not be expected that the prophet would be popular in his own day. It is usually years and sometimes centuries after they are gone when men rise up and "built tombs to the prophets." While they live and carry on in the fear of God men grumble, complain, and oppose as they did in the case of Moses when he was agonizing almost unto death in his heroic effort to lead God's people out of bondage and into the land of freedom and blessing; in other cases they cast them into prison as in the case of Jeremiah; in still other cases they cut their

heads off as in the case of John the Baptist; but, in spite of all this, the prophet is a happy man. He can and does rejoice in his own soul in the consciousness that he is giving to his generation the message which has come to him from the eternal God and which is at the same time essential to the welfare and blessing of those who hear him. With these assurances in his soul he can afford to wait on God, to be faithful, and to "endure as seeing him who is invisible" (Heb. 11:27). It was in the assurance of his Father's presence and approval that our Lord himself could face the cross as one who was "not alone," and in the assurance that through it he was to enter into his "glory."

And so we have before us the attitude, the spirit, and the general purpose and plan of life of the priest and the prophet respectively as they appear before us in the pages of Holy Writ.

WHICH SHALL WE FOLLOW?

Which of the two types shall we adopt as our guide and model? Fortunately in this case as in so many such things it is not a question of "either or," but of "both and." In writing to one of the early groups of Christians who were divided into several factions, one of the main points of contention being that of different types of human leadership, Paul reminds them that all types are theirs (1 Cor. 3:21), provided they will accept and adjust themselves to one limitation, viz. "Ye are Christ's and Christ is God's." In writing to another group of those early Christians he exhorts them that they "despise not prophesying," and then passes on in that same connection to tell them to "prove all things" and "hold fast that which is good" (1Thess. 5:20-21). In other words, there is no such thing as a set and fixed rule for us in the New Testament. The Light of life is a living Light. "Ye are Christ's and Christ is God's." In this circle faith is to function in time and in eternity in cementing, enlarging, enriching, and perfecting that knowledge of and fellowship with God in Christ which is life eternal (John 17:3). And in this process of unfolding life and character we need both the priest and

the prophet. As has been shown, the priest stands for conservatism—holds to the past. Mr. Morris Hindus tells of a college girl in Russia who was asked what the young people about her were thinking. Her reply was typical of much that is about us to-day. She said, "If you would touch the young people of my generation, take it for granted that for them there is no past; we are beginning life *de novo*." Any thoughtful person knows at once that all such talk is worse than silly. There can be no such thing as an absolutely new beginning. We are all tied to the past with ties that cannot be severed. Each of us had a mother and father, and each of them had a mother and father, and so on back to the Garden of Eden. And what has been true of us physically is true of us socially, politically, religiously, and in every other aspect of life. It is impossible to obliterate the past. Nor is it necessary or desirable to do so. We need it as we try to chart our future. We need to profit by its mistakes; we need to gain courage and inspiration from its triumphs and successes; we need to gain wisdom and guidance from its many, varied, and rich experiences. We need to conserve and use the past to the glory of God and for the blessing of men. But we must not allow the past to become a fetish. Nor must we allow it to become a dead weight about our necks, for "our God is marching on," and if we do not learn to march with him we shall be left as rejected, rubbish by the way-side of life. And so we need the prophet also. In at least one place in the Bible he is called a "seer" (1 Sam. 9:9). He is a man who sees; so many, alas, do not see. They do not see the simplest things that lie about their feet and especially do they not see the meaning and significance of what is going on about them. And so from time to time and in this place and in that God appears to this man and that and gives to him a special commission to his generation. As has been pointed out, this commission may concern the past, the present or the future, but in every case he is the man whose main function it is to lead people to see, to respond to, and to follow the will, the purpose, the leadership of a God who is as much alive, as really present, and

as vitally essential in the details of our present living as he ever was in any age of the past. Of course such men are always needed and when one appears and people are assured that here is "a teacher come from God," he should be listened to and followed so far and so long as this assurance holds true of him. Sometimes a man from the priestly class becomes a prophet under the special leadership of God. Such men, surely, constitute in themselves an ideal combination (cf. Ezek. 1:3; Jer. 1:1; Luke 1:5). Let us rejoice that all men are ours—the priest, the prophet; the past, the present, the future and all the rest are ours so long as we recognize and adhere to the principle that we "are Christ's, and Christ is God's."

Some years ago, I have been told, a courthouse was to be built in a neighboring state. Three specifications were laid on the architect and the contractor: (1) the new house should be built according to specifications; (2) all the material that was in the old house was to be used in the new; (3) the regular work of the court was to be carried on without interruption. Is this not a parable of what lies ahead of the people of this generation? And what a task it is! Let us pray God that all—priests, prophets, and all the rest may hear, give earnest heed to, and follow faithfully his leadership in this crucial hour.

Myles Coverdale: Poet and Song Writer

Gerald Giles Grubb

I

The poetical works of Myles Coverdale were published in one slender volume containing forty-two poems—one on the title page and forty-one in the body of the volume—under the title **Goostly Psalms and Spirituall Songs**. This has been a very rare collection from the beginning. Only one copy of the original edition is known to exist. It is lodged in the library of Queen's College, Oxford. The widely-known English bibliographer, Reverend Henry Cotton, D. C. L., made in the second part of his **List**, under the general heading “Editions of the Psalms in English from 1505 to 1820,” the following entry under the date 1549:

Goostly Psalms and Spirituall Songs, drawn out of the holy Scriptures, (in verse) by Myles Coverdale, with notes: London, by John Gowghe, no date—Queen's College—(Then Cotton appended a footnote saying) The full title of this extremely rare and utterly unnoticed volume is as follows: “Goostly Psalms and spirituall songs drawn out of the holy Scriptures, for the Comfort and Consolacyon of such as love to rejoysse in God and his Worde.”¹

Strangely enough, it appears that only one reprint of Coverdale's **Goostly Psalms and Spirituall Songs** has ever been made. A patient search of twelve leading bibliographies and catalogues has failed to reveal any edition or reprint other than the edition made by the Reverend George Pearson, B. D., and published by The Parker Society, printed at The Cambridge Press, 1846, under the general title **Remains of Myles Coverdale, Bishop of Exeter**. This is singular, since Coverdale's is probably the first attempt to make a metrical versions of the Psalms in modern English intended for singing in private and public worship. Cover-

¹ Reverend Henry Cotton, D. C. L. **A. List of Editions of the Bible and Parts thereof in English from the Year MDV. to MDCCCXX. With Appendix Containing Specimen of Translation, and Bibliographical Description** (Oxford: The Clarendon Press, 1821), p. 56.

dale's poems in the original edition are songs indeed, accompanied by musical notes which the Parker Society edition omits.

In order that we may understand the full significance of Coverdale's metrical version of the Psalms, and place the work in its proper relation to other metrical versions in modern English, it will be necessary for us to examine briefly certain historical facts.

II

Translations of the Psalms into modern English metrical versions fall into two general classes: First, those metrical versions which were written under the Catholic, medieval, ecclesiastical tradition intended to take their places in the great body of devotional literature to be read and enjoyed by the general reading public; second, those metrical versions which were written by protestant reformers intended for singing in private or public worship and as an aid thereto, set to music. The famous so-called **Surtees Psalter** with its Latin text, Northumbrian interlinear gloss, and its early Middle English metrical version, the latter attributed to Richard Rollo, Hermit of Hampole,¹ by Hortsman and others, is of the first class. With the Surtees Psalter must be grouped the numerous paraphases, Penitential, and Gradual Psalms written by Lydgate, Maydenstoon, Bomp-ton, and others listed by John Edwin Wells in his **A Manual of the Writings in Middle English, 1050-1400**.

During the Reformation a new type of metrical Psalms appeared in Bohemia and Germany. Wishing to get as far away from the Catholic ritual as possible, the Protestants began a peculiar use of the Psalms. In 1505 Huss and his immediate followers brought out a work which marked the beginning of a new epoch in devotional literature and church music. That work is known as the **Hymn Book of the Bohemia Brethren**. It is not, strictly speaking, a metrical version of the Psalms; it is based upon the Psalms, the old Latin hymns, and the vernacular religious songs of

¹ C. Horstman. **Yorkshire Writers: Richard Rollo of Hampole** (London, 1896), II, 129-130.

central Europe. "Huss," said Robert Brewster Taggart, "first broke ground in the metrical use of the Psalms."¹

Nineteen years after the appearance of the Hussite **Hymnal**, that is, in 1524, Luther brought out the first metrical version of the Psalms in any modern language intended for use in worship in song. Luther published in his **Christliche Lieder, Lobgesange und Psalmen** translations in meter directly from the Hebrew. He labored under the influence of Huss and not that of the long line of medievalists who produce the **Surtees Psalter**, the **Primer of Lay-Folks' Prayer Book**, and penitential and Gradual Psalms.

When John Calvin arrived in Strassburg, 1539, as a Protestant refugee from France, he followed Luther's example, and with Luther as his master, brought out a metrical version of eighteen Psalms, which later became the foundation of the **Huguenot Psalter of Geneva of 1542**. The same year in which Calvin published his metrical version of the Psalms that is, in 1539, Symon Cock published a collection of songs and Psalms in English entitled **Two Hundred and Fifty Hymns as Sacred Psalms**. The next year, 1540, saw the publication of one hundred and fifty metrical Psalms in the Flemish language entitled **Souter Liedekens Collection, 1540**. These Psalms followed Luther rather than the ecclesiastical tradition. It was not until 1556 that the first **English Genevan Psalter** made its appearance.

Just here one should remember that Myles Coverdale's metrical version of the Psalms preserved in **Goostly Psalmes and Spirituall Songes**, was proscribed by King Henry VIII in 1539, and one is justified in the presumption that it was actually published prior to that date.

During the Renaissance the two types of English metrical Psalms existed side by side. One of the great English literary figures, because of his close connection with the early Psalms translators of the Reformation, must receive more than passing mention. Sir Thomas Wyatt's dates and works are so closely related to those of Coverdale, Stern-

¹ "Psalmody," **The New Schoff-Hergoz Religious Encyclopedia**, IX, 322.

hold, Hopkins, and others of the new school of translation that he presents a peculiar problem to the investigator. The problem is, to which school of translators did Wyatt belong? At first glance, it appears that Wyatt's Penitential Psalms were written under the influence of the Frenchman Clement Marot. According to Agnes K. Foxwell, in her *The Poems of Sir Thomas Wyatt*, Marot had finished the manuscript of his metrical version of thirty Psalms by 1539, for in December of that year he presented a copy of it to the Emperor Charles V, but the version was not actually published until 1542. During the year 1539 Wyatt was busily engaged in diplomatic services in Spain and France, and could have seen Marot's Psalms even in manuscript. Since Marot's Psalms were influenced by Calvin, it looks as if Wyatt's chief indebtedness might have been Luther and Calvin through Marot. However, Mr. Arundell Esdaile of the British Museum has identified Wyatt's principal sources, and they belong to the Catholic tradition rather than to the Reformation.

According to Mr. Esdaile, Pietro Aretino's prose version of the Penitential Psalms, published in 1536, was the source of Wyatt's imagery, and his translation he took from the prose English version of 1530.¹ Wyatt's Penitential Psalms were written in terza-rima, and were never intended to be set to music and used in worship. An examination of the Wyatt Psalms reveals them to be far removed from the form, spirit, and content of the original Hebrew Psalms. Foxwell thinks that Wyatt's Psalms were written late in 1538 or early 1539. Her conjecture is based solely upon the contention that at no other period in his life was Wyatt in the proper frame of mind to accomplish the task. Although the date of the composition may be doubtful, we can be certain as to the date of publication. Foxwell wrote, "Raynold and Harrington's edition of the Psalms in 1549 was the only portion of Wyatt's writings published apart from the miscellanies, before the nineteenth century."²

¹ Foxwell, *Poems of Wyatt*, pp. 129-137.

² *Ibid.*, p. 133.

A further proof of the distinction that existed in the minds of the authorities between the metrical versions of the Psalms written by the Reformers and those written in the traditional vain is to be noted in the fact that the singing of Psalms in the English Church did not become a custom until the sixth decade of the sixteenth century. **The Two Liturgies, A. D. 1549 and A. D. 1552**, both reprinted by The Parker Society, 1864, used only prose translations of the Psalms. An examination of the complete list of the liturgical Services of the time of Edward VI (reigned 1547-1553) did not disclose the use of a single metrical Psalm. It was not until the Protestant faith had become well established under Elizabeth that Archbishop Grindal's liturgy of 1563-1564 entitled **A Short form of Thanksgiving to God for Ceasing the Plague**, ends with the following directions: "Psalmes whereof may be sung or said before the beginning or after the ending of public prayer." Then followed a list of twelve metrical Psalms.¹

After this brief survey, one cannot quite accept the statement of George Pearson, editor of Coverdale's **Goostly Psalmes and Spirituall Songes**, when he said, "It would appear...that this must have been amongst the earliest, if not the very earliest attempt at a metrical Version of the Psalms in our language."² It does appear that Coverdale was the first of the Reformers to publish a **metrical** version of the Psalms in modern English intended for use as songs in public and private worship. The influence that shaped his work came from Germany rather than from Italy, and his master seems to have been Luther rather than Calvin. T. G. Crippen said, "The first English hymn-book, properly so called, is the **Goostly Psalmes and Spirituall Songes** of Myles Coverdale, 1539."³

¹ Archbishop Grindal, **Liturgical Service** (Longdon: The Parker Society, 1842), p. 518.

² **Remains**, p. 535.

³ "Hymns (Modern Christian)," **Encylopaedia of Religious and Ethics**, VIII, 33.

III

We may now turn to a consideration of the form and content of **Goostly Psalmes and Spirituall Songes**. The author's title page throws light on his purpose, for it is expressed thereon in poetic language in his little poem "To the Boke." The thought of this little title-page poem largely anticipated what the author had to say in his preface.

The custom of writing an apostrophe "To the Boke" was a medieval literary convention. Not always did the apostrophe appear at the beginning of a work; sometimes, as in the case of Chaucer's **Troilus and Criseyde**, the apostrophe came near the end of the work.

This little bit of verse is the most original poetic composition of Coverdale's that has come down to us. Frankly, his Psalms are imitative and in most cases simply represent the rearrangement of the text for metrical effects. Other efforts which rival "To the Boke" in originality are the two poems on the Creed and the poem written against the Catholic Church entitled "Let Go the Whore of Babylon."

"To the Boke" contains evidence that Coverdale considered himself something of an inspired prophet of song to his age. Although he seemed to realize that his verses were crude, still he offered them to youth to aid them

In godly sports to passe thyr tyme.

In his preface entitled "Myles Coverdale unto the Christian Reader," the author stated his reasons for composing his metrical version of the Psalms. He was grieved, he said, over the "unthankfulness of men, notwithstanding the great abundant mercy and kindness of Almighty God." He thought that if man would look upon God's mercy he would be constrained to sing aloud God's praise in Psalms such as David and Asaph sang. Coverdale not only disapproved of the popular songs of his day, he would have taken them out of the mouths of the people and placed Psalms therein. He expressed this idea unmistakably in his preface when he said:

Yea, would God that our minstrels had none other thing to play upon, neither our carters and ploughmen other things to whistle upon save psalms, hymns, and such godly songs as David is occupied withal. And if women, sitting at their rocks (instruments used in spinning) or spinning at wheels, had none other songs to pass their time withal than as Moses' sister, Glehana's wife, Debora, and Mary the Mother of Christ, have sung before them, they should be better occupied than with *hey nony nony, hey troly loly*, and such like phantasies.¹

For young men Coverdale recommended "...such wholesome ballads as the three children sing in the fire, and as Jesus the Son of Sirac doth in his last chapter." He crowded into one epigrammatic clause a great truth when he said, "...for truly, as we love, so we sing." Coverdale believed that much of the frivolity of his age came about as a result of the influence of what he termed "corrupt ballads." He denounced them roundly in his preface. "I need not rehearse," he said, "what evil ensamples of idleness, corrupt talking, and all such vices as follow the same, are given to young people through such unchristian songs."²

Coverdale undertook to write songs that would prove an antitote for the songs of popular nature then in circulation. These songs he would, as has already become apparent, model on those of the Hebrew prophets and poets. He declared his purpose thus:

Seeing then that, as the prophet David saith, it is so good and pleasant a thing to praise the Lord, and so expedient for us to be thankful; therefore, to give our youth of England some occasion to change their foul and corrupt ballads into sweet songs and spiritual hymns of God's honour, and for their own consolation in him, I have, good reader, set out certain comfortable songs grounded on God's word, and taken same out of holy Scriptures, especially out of the Psalms of David...³

The author's faith in the edifying influence of the Psalms was unbounded. He believed that they would convert the

¹ *Remains*, p. 537.

² *Ibid.*, 537

³ *Ibid.*, p. 538

soul and cleanse the heart of secret faults; therefore, he recommended them to his readers with the explanation that they were good enough for Israel. The question of literary independence did not concern the writer; he looked only upon the sacredness of the spiritual message. In one paragraph, almost at the end of his preface, he expressed his hope for the good his metrical efforts might accomplish:

And this is the very right use wherefore psalms should be sung; namely, to comfort a man's heart in God, to make him thankful, and to exercise him in his word, to encourage him in the way of godliness, and to provoke other men unto the same. By this thou mayest perceive, what spiritual edifying cometh of godly psalms and songs of God's word; and what inconvenience followeth the corrupt ballads of this vain world.

Now, beloved reader, thou seest the occasion of this my small labour.¹

The poems of Coverdale's **Goostly Psalmes and Spirituall Songes** fall naturally into three groups as to style and content. First, there are twenty-three which, for the lack of a better term, may be called eclectic in nature; that is, their contents are drawn from every part of the Scriptures. Secondly, there are fifteen poems which are more or less metrical paraphrases of the Psalms. Third, there are three poems which are close paraphrases of Scriptural passages other than the Psalms.

The first group, then twenty-three eclectic poems, are concerned chiefly with doctrinal questions. The first four in the group sing of the personality and power of the Holy Ghost. In "The Holy Ghost" Coverdale discussed the personality of the Holy Spirit; in the first "Another to the Same," he deals with the doctrine of original sin and recovery therefrom through the power of the Holy Spirit; and in the third Holy Ghost poem also entitled "Another to the Same," Coverdale portrays the Holy Ghost as the great teacher and revealer of the truth concerning Jesus. He said:

¹ *Ibid.*, pp. 539-540

Thou worthy lyght, that art so cleare,
Teach us Christe Jesu to know alone;
That we may never come to feare
In hym to have redempcyon.

The fourth poem, the last of the Holy Ghost group, is entitled "Unto the Trinite." It is an apostrophe to the God-head and ends with a strong appeal to the indwelling power of the third member of the trinity.

Coverdale, as might be expected, was interested in creeds. Two of the eclectic poems are liberal paraphrases of the Athanasian Creed. When one remembers Coverdale's position as a protestant against both the Roman Church and the newly founded Anglican Church, he is not surprised that the poet passed over the more familiar Apostles' Creed and embraced one which had little or no acceptance in either church. Dr. Archbald Alexander, one of the world's foremost authorities on religious creeds, said, "If the Apostles' Creed determined the nature of God and the Nicene Creed defined the character and relation of the Son and the Holy Spirit, the Athanasian Creed may be regarded as establishing the great doctrine of the Trinity."¹ Followers of Athanasius are detectable by their strong insistence on the doctrine of the Trinity. Coverdale revealed his position clearly. In "The Crede" he said:

We believe all on the Holy Ghost;
Lyke the Father and Sonne in Trinite;
In all our troubles oure conforte most,
And in all our aduersite.

Again in his second poem on the Creed entitled "To the Same," he continued the same thought in almost the same words:

I also truste on the Holy Goost,
Lyke the Father and Sonne in Trinite...

Two poems Coverdale devoted to a conventional treatment of the Pater Noster. His titles are "Of the Pater Noster" and "Another of the Same." Coverdale certainly laid

¹ "Creeds," **The International Standard Bible Encyclopaedia**, II, 743

upon his readers the obligation of prayer for the forgiveness of sin. Into his *Pater Nosters* he introduces the conventional phraseology of the Middle Ages. For that reason they are poor poetry and poorer paraphrases of the original passage in the Gospel of Matthew. In fact, so distant are they from any New Testament passage that I classified them among the eclectic poems rather than the paraphrases. Notice the stiffness of the following lines from "Of the Pater Noster:"

O Father ours celestiall,
We praye to the
Thou wylt have us on the to call
In spirite and verite.
Thy godly name be sanctified
In great honoure
Amonge us all; and halowed
Also every houre.

It would be impossible to understand the majority of Coverdale's poems without a control of the doctrines of original sin and total depravity. In "By Adam's Fall" Coverdale runs the whole course from total depravity to the atonement wrought in the Christ. The opening stanza will amply suffice to show the tenor of the whole poem.

By Adam's fall was so forlorne
The whole nature of mankynde,
That we were poysoned or we were borne;
And no helpe thereto could we fynde,
Tyll Christ Jesu
By his verture
For oure dette his deare bloude hath spent,
That we were in
By Adam's Synne,
When he brake God's Commaundement.

After all, the doctrine of atonement for sin furnished the theme for a larger number of Coverdale's poems than any other subject. In "Be Glad Now, All Ye Christian Men" he is interested in God's mercy, man's sin, and final union with Christ. "Now is our Helth Come From Above" is a

song of praise for the atonement wrought in and by Christ. "Christ is the Only Sonne of God" is a pronouncement on the natural and spiritual qualifications of Christ to represent both God and man in atonement. "I Call on the Lorde Jesu Christ" is a plea for the application of the atonement of Christ to the penitent heart. "Of the Birth of Christ" and "Of the Resurection" are but two views of the central doctrine of the atonement. Many passages could be cited from the poems mentioned in support of this important point, but Coverdale's point of view was in one poem so effectively condensed and expressed that any one of the four stanzas will give the gist of his whole idea of the atonement. It is the **Ad Filium** stanza from "Gloria in Excelsis Deo:"

O Jesu Christ, thou onely Sonne
Of God Almighty thy heavenly Father
Our full and whole redempcyon,
Thou hast stilled God's displeasure;
O God's Lambe, that takest synne awaye,
When we have nede, helpe us always;
Grant us thy mercy altogether.

One poem, "Media Vita," Coverdale devoted to death. It is a somber song, and its theme is announced in the opening line: "In the myddest of our lyvyinge Death compasseth us about." The Poet's hope is fixed on God. "Even thou, Lorde Jesu alone," three time bursts from his lips in his supplication. This poem differs in form from all the other extant poems of Coverdale: each of the three thirteen-line stanzas ends in a refrain, which runs as follows:

O Lord God, most holy,
O Lord God, most myghtie,
O holy and merciful Savioure,
Thou most worthy God eternall,
Suffre us not at our last houre
For any death from the to fall.

The beauty of the Christ appealed to Coverdale's imagination. He found it hard to write of any phase of Chirst's life or teachings without mentioning his spiritual beauty.

Most of his symbols and figures used in reference to Jesus are drawn from the Scriptures. Two poems he dedicated to the spiritual beauty of the Christ; "Christe Qui Lux" and "O Heavenly Lorde." The latter is one of the two longest poems in the collection and also one of the most readable. A stanza from "Christe, Qui Lux" will show how Coverdale idealized the figure of Jesus, and saw in him the light of the world—

O Christ, that art the lyght and daye,
Thou discoverest the darkness of nyght;
The lyght of lyght thou art always,
Preaching ever the blessed lyght.

"Let Go the Whore of Babilon"—an attack upon the Roman Church—is the only bitter poem and the longest poem in the volume. Also, it is the only one aside from the Psalms that is filled with poetic imagery. Most of this imagery was drawn from the Apocalypse of John. The Roman Church, the "Whore of Babilon," is drunk on Christian blood, hypocritical, and proud. Coverdale compared her to the beast of Revelation, to the Pharaoh of the Exodus, to the Canaanites in wickedness, to the false god Dagon of the Philestines, to the false prophet Balaam, and to the dragon Bell, which Daniel destroyed. He rejoiced in the Reformation and saw in it the fall of "the Whore of Babylon."

Rejoice with me, thou heaven above,
And ye apostles all;
Be glad, ye people, for Christe's love,
That the whore hath gotten a fall.
Be thankful now, I requyre you,
Amende youre lyves, whyle you have space.
Let go the whore of Babilon,
And thank God for his grace.

Since there is great regularity of style and content among the fifteen metrical Psalms which form the second large group of Coverdale's poems, it will not be necessary to devote much space to their discussion. Here, as in other parts of **Goostly Psalmes and Spirituall Songes**, the influence of Luther's metrical Psalms is evident. Coverdale as a

translator of the Bible knew the elements of Hebrew style, and the desire to preserve, in so far as possible, the spirit and form made sacred by centuries, prevented the poet from exercising what little literary originality he possessed. Many of the Psalms chosen for translation are traditionally accredited to David, and all of them represent the highest quality of Hebrew poetry. They employ all the chief devices of Hebrew versification: alliteration, repetition, parallelism, and rhythm. These elements Coverdale must have observed in his originals; certainly he was able to preserve them in his metrical version. Unfortunately, the introduction of rhyme mars the freedom of the movement.

There are certain peculiarities of the translator noticeable in his paraphrases. Each Psalm rendered into English verse is given a number and a Latin sub-title. This sub-title serves as a summary of the versifier's thought and purpose.

The Psalms selected, for the most part, have reference to the sovereignty, mercy, and providence of God. It was not uncommon for the author to draw parallel ideas from other parts of the Bible and weave them into his version. He drew most heavily upon Job, Proverbs, Isaiah, Romans, and other psalms not chosen for versification.

Coverdale is so absorbed in the presentation of doctrine that he sometimes wrote New Testament ideas into his Old Testament originals. Once or twice he went so far as to crystalize some of the vague prophesies which are believed to refer to the Christ by inserting the name of the Christ. In other places he wrote into the text the name of the Holy Ghost. This type of alteration is evident in his version of "The Seconde Psalme of David, wherein he spoke of the worldly rulers conspiring "Against the Lorde and his Christ truly," and since this Psalm illustrates the whole group as well as any, I have chosen to quote a portion of it below:

Wherfore do the heithen now rage thus,
Cospyryng together so wickedly?
Wherfore are the people so malicious,
Vayne thynges to ymagyn so folyschly?

The Kynges of the earth stonde up together,
And worldy rulers do conspyre
Agaynst the Lorde and his Christ truly.

They saye, Let us breake up theyr bondes,
And let us cast theyr yocke awaye;
Theyr lawes wyll make us lose oure londes,
Therfore none soch wyll we obeye.
But he that in heaven hath residence,
Shall laugh them to scorne and theyr pretence;
The Lorde shall mocke them nyght and daye.

The third group of Coverdale's poems consists of only four exhibits. However, they are relatively important, and illustrate a treatment of Biblical texts which has been difficult in all ages: the paraphrasing in rhyme and meter of Scriptural passages. All four poems are metrical paraphrases of passages which have been treated with special sanctity by all branches of the Christian religion. The first two are metrical renditions of Exodus XX, commonly known as the Decalogue. His titles are "The Ten Commandments of God" and "Another to the Same." There is nothing outstanding about these two poems except the unusual freedom of movement the poet succeeded in getting into his verses. In the former poem one stanza of four lines is devoted to each commandment; in the latter poem, the treatment of two commandments is compressed into one stanza of four lines. The first commandment poem is the better of the two both in thought and meter. The following stanzas will illustrate this point:

Stanza from "The Ten Commandments of God"—

Thou shalt have none other God but me;
Set thou thy trust in me alone;
Love and dred me unfaynedly,
With harte and mynde at all seasons.

Stanza from "Another to the Same"—

Thou shalt honoure my name with spedē,
And call on it in all thy nede.
Thou shalt halowe the Saboth daye,
That I maye work in the alwaye.

Two of the four poems of this group are metrical paraphrases of portions of Luke I and II. The first of these, the "Magnificat, which is the Songe of the Virgin Mary," is, indeed, the most noble poem in the whole collection, and one of the finest Biblical paraphrases in the English language. At the same time, it is the closest reproduction of the original in the collection. Its power—like that of its original—lies in its simplicity and dignity. Note the parallelism and rhythm of the opening stanza of Mary's song and compare it with Luke I in the Authorized Version.

My soul doth magnifie the Lorde,
My spret rejoyseth greatly
In God my Savioure and his worde;
For he hath sene the lowe degré
Of me his handmayden truly.
Beholde now, after this day,
All generacyons shal speake of me,
And call me blessed alwaye.

The last poem to claim our interest is Coverdale's "Nunc Dimittis, the Song of Simeon," drawn from Luke II. This paraphrase shares with the "Magnificat" in simplicity and dignity, but falls far short in freedom, spontaneity, and rhythm.

As a poet in the world of great literary poets, Myles Coverdale has no place; but as paraphraser of Biblical passages he ranks high. His metrical versions like his Bible were "translated out of Douche (German) and Latin" under the influence of Luther's metrical versions. He possessed very little originality, and the creative faculty which produces great poets was almost entirely lacking. Beside of this weakness should be held up the strength of his religious convictions and seriousness of purpose. There is little wonder that the literary world has forgotten his poetry, but there are weighty reasons why the churches should not forget his poems. He had a fine sense of Hebrew poetic forms, but it is doubtful if he could have defined and isolated them. Coverdale caught the form and spirit, no doubt, from his labors as a translator. He possessed the ability to select important and highly poetic passages to

render into English. A comparison to his version with that of Queen Elizabeth, Cramner, or the divines of the famous **Bay Psalm Book** reveals Coverdale as the master and the others mentioned as versifiers of less degree.

Coverdale wrote all of his verse as a vehicle to carry his doctrines to the people. From first to last, he was a poet of purpose. Nowhere did he write purely because his soul was overflowing with imagery and melody. Although he wrote with the steady purpose of converting singers of "corrupt ballads" to the singing of praises to Jehovah and his Christ, it was not through the spread of the doctrines of death, hell, and the judgment, but through the teaching of the love of God, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit that he hoped to reform men. His attitude of mind was Renaissance rather than Medieval; Protestant rather than Catholic. His verse abounds in doctrine, yet it is singularly free from ritual.

In conclusion, it has been shown that Coverdale's poetical works have narrowly escaped destruction, the original edition being represented by a single copy now in "Queen's College, Oxford; that only one reprint, the Parker Society Edition, has ever been made; that Coverdale was in all probability the first of the Reformers to make a metrical version of the Psalms in modern English; that the influence under which he labored were German as represented in the personality and writings of Luther; that in both his title page and his preface Coverdale declared that his purpose was to write spiritual songs which he hoped would replace the popular ballads of his day; that the poetic contents of his volume falls into three groups: (1) eclectic poems drawn from all parts of the Scriptures, (2) paraphrases of the Psalms, (3) and paraphrases of portions of Scripture other than the Psalms; that Coverdale was a reformer even in his poetry; and that he had no claim as a literary poet, but was an important paraphraser and versifier.

The Pastor Facing War Time Needs

Gaines S. Dobbins

The word "NEEDS!" leaps out at us today from every direction. The minister who goes about his work without the sense of the urgency of ever-present needs must surely be afflicted either with hardening of the heart or softening of the brain.

As we look about us we see fathers and mothers anxious over their boys—and girls—in the armed services. We do not go far until we discover broken-hearted parents who are bravely bearing up under the stroke of the untimely loss of lads whom they loved more than life. Young wives—often widows—are eating their hearts out through fear and anxiety and sorrow. Disrupted homes present almost insuperable problems. Neglected and delinquent children cry aloud for care. The aged and the invalid feel all the more keenly their dependence because of the feverish activity around them. Intellectual, moral, and spiritual questions disturb multitudes, shaking many from the old foundations of faith. The boys in camps, on the high seas, on the battlefields, in hospitals imperatively call for care and compassion. The preacher finds his own soul growing calloused as an unconscious protective reaction against the problems and sorrows and horrors which he daily confronts. With Paul he cries, "Who is sufficient for these things?"

How shall the minister go about meeting these needs? Seated in his study, he will perhaps consider first his opportunity and responsibility through preaching. From his study he turns to the church, surveying its complex organization with mingled hope and perplexity. Are these highly specialized organizations meeting human needs, or are they just meeting? What are they supposed to do? Are their traditional functions adequate for the present situation? What chief problem do they raise? What actual services are they rendering? What identifiable fruits are they bearing? From the organized activities of the church, the pastor faces out to the community. As he makes his rounds of pastoral calls, what are his objectives? What actual

human needs is he seeking to supply? What measurable results is he achieving? Then when he returns to his study, what effect is he discovering all this to have on his own soul? Is he growing or wearing out? Is he sustaining his spiritual vitality and enthusiasm, or is he becoming professional and disillusioned? Realizing inwardly that he cannot share what he does not possess, is his appropriation of Christ and the gospel growing more or less precious? Well may the minister search his soul with questions like these.

The minister is prone to fall into the snare of haphazardness and vagueness. His is peculiarly the temptation to wishful thinking. The temptation is to confuse desire with deeds, to substitute preaching for practice. The tendency is to get in a groove and follow it around and around, with the results coming out nowhere. There is need for an objective plan of checking up on purposes, procedures, problems, performance, in the effort to determine how well or how poorly felt needs are being met. Following are some suggested instruments for use in a review of a minister's work, through his church and his personal ministrations, with a view to discovering points of strength and weakness in the light of present needs to be met.

I. Meeting Needs Through Preaching

War conditions have brought about a revival of interest in preaching. In spite of difficulties of transportation, preaching attendance seems widely to have increased. The preacher's message is heard respectfully and attentively by many who once preferred the Sunday newspaper, the picture show, athletics, or social affairs. The question arises, Is the preacher making good on his opportunities? Perhaps a careful checking of the items indicated in the questions below will help to answer this question:

During the past twelve months

1. Has preaching attendance increased? morning..... evening.....;
.....; decreased? morning..... evening.....
2. How has the war affected your preaching? Very greatly.....;
only moderately.....; scarcely at all.....

3. What do you conceive as the three chief purposes of your preaching during the past year? Evangelism.....; indoctrination.....; instruction.....; comfort.....; inspiration.....; practical action.....; missions.....; stewardship.....; character-building.....; other

4. What three major objectives has your preaching seemed best to attain? Souls won.....; loyalty to Christ strengthened.....; spiritual life deepened.....; attitudes changed.....; Christian character developed.....; Christian service increased.....; giving increased.....; missionary interest and devotion increased.....; truth preached illustrated in daily living.....; better social conditions observable.....; spirit of Christ more manifest in social relations—the family, the community, other races, etc.....; the Christian spirit more evident in war-born attitudes: as to burdens and restrictions at home.....; with reference to national enemies.....; as to war as an institution.....; other observable outcomes of your preaching

5. What sermon subjects and texts, as you look back over the year, seem to have been most fruitful? (List topics and texts for the year and check the dozen most effective).

II. Meeting Needs Through Prayer and Conference

Next to his responsibility for the preaching services, the average minister would probably place his leadership on the prayer service. The mid-week prayer meeting is a fixed institution in most of our full-time churches. Is it actually functioning to meet definite needs? In addition to the stated prayer meeting, many churches encourage other prayer groups. Is corporate prayer a vital factor in the life of a church? Modifying the idea of a meeting for prayer, an increasing number of churches utilize the mid-week service for conference, as in the Sunday school workers conference, the weekly teachers and officers meeting, the Training Union officers' council, the general church council, and the like. Have these meetings become traditional, or do they supply a felt need? The following check list may be helpful in determining the answer:

1. Has attendance at the midweek prayer meeting increased.....; decreased.....?
2. Is this midweek service primarily for prayer.....; fellowship.....; instruction.....; inspiration.....; testimony.....; conferences.....; church business.....? What?
3. In connection with the "prayer meeting" do you have Sunday school officers and teachers meeting.....; workers' conference.....; "church night".....; something else?.....

4. What do you consider the most valuable functions of the mid-week service? Actually invoking the power of prayer for specific needs.....; closer fellowship of the "inner circle".....; opportunity for conference concerning important matters.....; discovering and meeting human needs.....; occasion for a different type of Bible study.....; less formal miniature preaching service.....; other function.....

III. Meeting Needs Through The Sunday School

The Sunday school, or Sunday church school as it is sometimes called, is the most inclusive organization of most churches. In its various departments it proposes to reach and to minister to the total constituency, from infants on the Cradle Roll to the shut-ins and shout-outs in the Home Department. The avowed purpose of Sunday school is "to teach the Bible," but obviously teaching the Bible is not an exhaustive end in itself. For what purpose or purposes is the Bible being taught? What results are expected and achieved? How effective is its teaching program in meeting definite needs? What difference has the war made in the work of the Sunday school? This check list may be helpful in arriving at the answers:

During the past year

1. Has Sunday school attendance increased.....; declined.....?
2. Has your chief problem been: maintaining attendance.....; providing a sufficient supply of teachers and officers.....; sustaining interest in Bible study.....; getting satisfactory results?.....; What other problem?
3. What definite needs are being supplied by the Sunday school? Fruitful Bible knowledge.....; soul-winning.....; visitation.....; changed social conditions.....; character-building.....; improved Christian living.....; helpful services to the strangers, the needy, the sick, the troubled.....; meeting some special war-time need.....; What special need?

IV. Meeting Needs Through The Training Union

Alongside the Sunday school stands the next most inclusive agency of the typical Baptist Church—the Training Union. Its avowed purpose is "Training in church membership." It proposes to bring together the children for a story hour, leading them toward Christ and church membership; and then it proposes a systematic program of training in the devotional life, Bible study, doctrines, missions, and practical activities, ideally for every church

member. A functioning Training Union demands much of the minister's time and thought. What are the results? Are church members actually being trained for efficient service? Are the needed leaders actually being provided? Is the organization, with its groups within groups, being harnessed effectively to church tasks? Are needs being met that would otherwise be neglected? A careful checking of the items below will help to give the answer:

1. Has Training Union attendance increased..... declined.....
2. Has your chief problem been: maintaining attendance.....; providing a sufficient supply of officers and leaders.....; maintaining interest in the training program.....; securing fruitful results.....? What other problems?
3. What definite needs are being supplied through the Training Union: Aid to evening preaching service.....; more devoted and intelligent church members.....; church workers and leaders supplied.....; church strengthened through practical activities.....; Christian character developed.....; problems of Christian living solved.....; some special war-time need?..... What special needs?

V. Meeting Needs Through Woman's Missionary Union

The Woman's organization has long been described as "auxiliary." The southwide organization proposes to be an ally of the Southern Baptist Convention; the local organization is a helper to the church. As the name implies, Woman's Missionary Union specializes in missionary education, promotion, prayer, giving. The term "missions" is broadly used to include soul winning and personal service at home. The organized women expect and appreciate the pastor's interest and leadership. With all the war-time demands made upon men, are the women as active as formerly? What are the problems which must be met and solved? Are the women actually promoting the cause of missions at home and abroad? Are they actually meeting needs that are real and worthy? What are they doing to meet the challenge of the war situation? A careful check up, using the form given below, will no doubt prove revealing:

1. Has W. M. U. attendance increased..... decreased?
2. Has the chief problem been: maintaining attendance.....; keeping up the organizations.....; sustaining interest in the study-

prayer programs.....; raising money.....; personal service.....; what other problem?

3. What definite needs are being supplied through W. M. U.: Missionary information.....; missionary enthusiasm.....; prayer for missions.....; missionary giving.....; enlistment in service.....; soul-winning.....; personal ministries.....; support of whole church program.....; special war-time ministries.....; What?

VI. Meeting Needs Through The Brotherhood

"A million men for Christ" is the slogan of the Baptist Brotherhood of the south. It is estimated that there are fully a million men on the rolls of Southern Baptist churches who are unenlisted. It is also estimated that there are now fully a million Southern Baptist men enlisted in the armed services. Men not called to the national colors should be called to the promotion of the cause of Christ through their churches. Relatively, there are not many Brotherhood organizations in our churches, but this only increases the pastor's responsibility for the men. Are one-tenth of the men left at home being effectively enlisted and utilized? What needs of the men should be met? What service should be rendered to men in the armed services and in defense work? At scarcely any point does the pastor need to check up more carefully than in this field of ministries by and to the men. The following check list should prove valuable:

1. Has Brotherhood attendance increased.....declined?.....
2. Has the chief problem been: maintaining attendance.....; keeping up the organization.....; sustaining interest in the plans.....; securing practical results.....; adjusting the church program to meet the changed circumstances of men.....;
3. What definite needs is the Brotherhood supplying.....; Information concerning missions, the denomination, the Church program.....; enlistment of men in Church work.....; utilization of men in soul winning.....; in personal service.....; development of men in stewardship.....; deepening of Church loyalty.....; broadening of Christian fellowship.....; helping men to solve war-time problems.....; meeting other special war-time needs.....; What?

VII. Meeting Needs Through Pastoral Service

"I have so much pastoral work to do," a busy minister remarked, "that I scarcely know where to begin." Hardly

is there an hour of the day or night when the typical pastor could not be profitably in some form of personal pastoral care. What principal forms do these demands take? How are these multiplied calls to be answered when the pastor's time and strength are wholly insufficient? What response to this type of service does the pastor find? What are the chief needs to be met? By means of what tactics can the past best supply these needs? What special war-time problems make demands on the minister today? A systematic check-up using the form suggested below, would doubtless prove helpful:

Has the demand for pastoral service increased.....; decreased?..... Has your chief problem been: time to meet the multiplied demands.....; perplexity as to what to do.....; lack of competent help.....; people hard to find.....; people indifferent and cold.....; people preoccupied and worldly.....; people unappreciative of efforts.....; overwhelmed by amount and difficulty of demands?.....

What definite needs do you feel that you are supplying through pastoral ministries: winning to Christ.....; leading to Church membership.....; serving the sick.....; comforting the sorrowing.....; strengthening the weak.....; building Church attendance and loyalty.....; counselling the troubled and perplexed.....; dealing with some special war-time problem.....; What?

VIII. Meeting Your Own Needs As Minister

The reservoir from which a stream runs continuously without a corresponding supply will ultimately be emptied. Unless the minister receives as well as gives, unless he can tap some unfailing source of spiritual refreshing, in the course of time he will inevitably run dry. The "dry" preacher is usually one in whom the channels have become plugged that connect him with divine spiritual resources and with the daily lives of people. What is the minister's chief problem in keeping himself fresh, vital, dynamic? How may he keep himself from becoming calloused, cold, professional? How may he live under the pressure of lowered moral ideals without yielding to this pressure? The check list below may help in taking a valuable inventory:

Looking back over the past year, do you feel that:

1. Your spiritual vitality has increased.....decreased?.....
2. What has your chief problem been: time for prayer, meditation.....; time for adequate sermon preparation.....; interest in and opportunity for personal soul-winning.....; unselfish expressions of love for people.....; hardening of heart in presence of wholesale death and suffering.....; lowering of personal spiritual standards due to war pressures.....; lessening of enthusiasm for the gospel due to disillusionments.....; yielding to discouragements and pessimism.....; other problems.....
3. What has most satisfactorily supplied your sense of need: deepened prayer life.....; planned devotional reading.....; purposeful Bible study.....; definite personal soul-winning efforts.....; intensified visitation.....; fellowship with like-minded Christians.....; sharing with those in trouble or in sorrow.....; some special war-time activity.....; What?.....

Diagnosis precedes prescription. The minister who thoughtfully and conscientiously makes a thorough analysis of his preaching, of his church and its activities, of his pastoral ministries, and of his own personal resources, will be in position to answer more clearly and satisfactorily the question which now emerges: **How can I make all these elements of my ministry work together in the meeting of the vast human needs that confront me?** There can be no cheap and easy answer, no fixed formula or patented panacea. To meet today's war-time needs will call for and call out the best in any man, and will throw him back upon his utter insufficiency unless he possesses that supply which Paul found when he said, "I can do everything in the strength of Him who makes me strong!" (Phil. 4:13).

Southern Baptist Historical Society Bulletin

THE CURATOR

The President of the Society wishes especially to commend the intelligent, the active interest and the growing success of Dr. Leo T. Crismon in seeking for materials for the Society's collection. He bespeaks for the curator the cooperation of all who can supply materials or direct attention to such materials under the control of others. Clerks of associations, the officers of state boards, pastors of churches holding important anniversaries, and all who have access to important historical documents and physical symbols of historic occasions are fraternally urged to help us procure these materials for our archives.

RIDGECREST MEETING

Special attention is directed to the meeting of the Historical Society to be held at Ridgecrest during the morning of August 31. This falls at the close of the Preaching Week. There will be great numbers of Baptists at Ridgecrest at that time. An attractive and important program will be presented. It is to be hoped that hundreds of our people will plan to take advantage of this opportunity to establish personal contact with the work of the Society; and to identify themselves with this movement by taking membership.

COMMITTEE ON CENTENARY CELEBRATION

Dr. Louie D. Newton is chairman of the Special Committee set up at San Antonio to consider preparation and program for celebration of the first hundred years of the history of the Southern Baptist Convention. His Committee was to have made a report to the Convention in Memphis in May. That Convention having been indefinitely postponed, the Committee now has the high responsibility of serious, thoughtful planning so as to be prepared to submit to the next Convention, whenever it may be held, a well advanced and worthy set of suggestions for the Convention to be held in Augusta in 1945. The Historical Society is profoundly interested in it, and deeply sympathetic with the work of the Special Committee.

Book Reviews

The Intention of Jesus. By John Wick Bowman, Memorial Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh. The Westminster Press. 263 pages. \$2.50.

This book, a Religious Book Club selection, contains the most satisfying answer I have yet found to the uncertain picture of Jesus and his mission created by critical scholarship of the radical and liberal schools during the past century. The book may prove to be epochal in that it may signalize the end of an old era and the beginning of a new in the method of New Testament criticism. Bowman discovers and puts together the things many of us were feeling after and know to be true and he has written the book that some of us who teach New Testament would have been proud to have written. It is not that Professor Bowman has hit upon new discoveries; it is the scholarly manner in which he has established and put together old truths and made them the basis of inescapable conclusions that makes his book the significant work that it is.

In a foreword Walter Marshall Horton says: "This is a revolutionary book. I like it instinctively, because my theology predisposes me to object to the view of Jesus which Professor Bowman upsets, and to accept with joy and reverence the new, revolutionary view which he sets forth in these pages...It is because Professor Bowman has painted what to me is **the most creditable speaking likeness of the real Jesus that I have ever encountered** that I earnestly commend his book to all Christian ministers and laymen who wish to know whom they have believed."

This is high praise and it is richly deserved. We doubt, however, that it is proper to say that the view set forth in Professor Bowman's book is "new" or "revolutionary." We believe that in more than one so-called "conservative" theological institution in which the scientific and scholarly approach to New Testament problems has been adhered to a view of Jesus has been consistently maintained that will

match or approximate the view Professor Bowman gives us. But Bowman has gathered the materials, properly related them and produced in print the portrait that was needed and he deserves the gratitude that will come to him from many quarters.

Bowman's thesis is that "Jesus' culture was Hebraic, rather than Hellenic or Hellenistic, and within the limits of the Hebraic culture he took his stand squarely, knowingly and without reservation, with the prophetic strand of that culture...All of Jesus' teaching and work, we believe, is rightly understood only if viewed in the light of this choice. So understood and evaluated, a unique sort of originality is seen to emerge with Jesus' appearance on the stage of the Hebrew drama. It is contended that this **uniqueness** is that of Jesus himself and not, as numerous scholars have formerly attempted to show, that of Paul or of the primitive Church in any stage of its development."

In Chapter I Jesus is shown accepting the call to become the **Messiah of the Remnant** and the **Suffering Servant of the Lord**. In Chapter II Bowman contends that Jesus and Jesus alone was responsible for the fusion of the two prophetic concepts of the Messiah of the Remnant and the Suffering Servant, concepts that are found in isolation from one another in the Old Testament, and that everything Jesus ever said or did was motivated by his "intention" to fulfill the demands of the resultant Suffering Servant—Messiah of the Remnant concept. In Chapter III a study of Jesus, **word** and **work** is made "and their uniqueness is found to reside, on the one hand, in their manner of maintaining continuity with the prophetic message at its best, and, on the other hand, in their thorough-going redemption significance."

The author maintains in Chapter IV that Jesus' originality in his use of the term "Son of Man" as applying to himself consists in his attachment of the humiliation motif to it. In Chapter V the thesis is that Jesus' only claim to Messiahship lay in the "Spirit of holiness" that was in him and "it was this that he would have men 'come and see' for themselves and so form a judgment regarding his per-

son." In the concluding chapter Bowman explodes the superficial view of the "Social Gospel" school that Jesus "aimed merely at having men carry into effect his ethical teachings, particularly in their social implications, by showing that his intention "was to set up the Church—a fellowship of those who share the Kingdom experience."

Two notable features of Bowman's book ought to be pointed out. The first of these is that he argues very effectively that Jesus was not an apocalyptic but rather was **anti-apocalyptic!** The other is that in detailed argument and in the totality of the portrait he draws of Jesus he demolishes the contention of the Form Critical school that the Jesus of the Gospels is the creation of the early Christian community.

Dr. Bowman is a Ph.D. graduate of the Southern Baptist Theological Seminary and majored under Dr. A. T. Robertson and Dr. W. H. Davis. Edward A. McDowell

God in Our Public Schools. By W. S. Fleming. Pittsburgh: The National Reform Association. 246 pages. \$1.50.

Dr. Luther A. Weigle, in an introduction to this book, declares that it "expresses the ripe experience of a man who has dealt with his subject throughout the length and breadth of the land. I honor his pioneering; I admire his devotion; and I have read his book with very great interest. It carries a message that America needs, and puts that message in terms that all can understand."

The author's thesis may be thus summarized: America is a Christian nation from the intent of the founding fathers and in the dominant religious genius of its majority population; the Bible is the textbook of Christianity; the public schools are the instrumentalities of the nation for producing that type of citizenship which will keep America true to its original purpose and provide a continuing majority of good citizens. It follows therefore that the Bible should be taught in the public schools as an indispensable element of the curriculum, not as a sectarian book, but as the fundamental text of morals and religion to which every

American child has an inalienable right. In militant language he thus states his position: "To preserve and protect its own life, this sovereign nation has as much right to be religious and to use and foster religion as any man alive or any church within its borders. No law of God nor of this land denies that right. Only secularists and thoughtless churchmen deny it. To destroy that right is to turn us back to the jungle."

The author has accumulated and presented an array of historical and documentary evidence in support of his contention. Whether one agrees with the thesis of the book or not, the historical survey and exhibits make the book thoroughly worthwhile. His revelations of the trend toward paganism, both in our public schools and in American life, are little less than startling. He makes no claim for magical effects following the reading and the study of the Bible, but he points out clearly that if the Bible is taken out of the public schools, the inevitable corollaries are the lowering of moral standards, the cheapening of religion in the eyes of the public, the exaltation of secularism, the discounting of the church and its program of religious education, the strengthening of Godless groups and the weakening of those groups that stand for the perpetuation of the Christian ideal for the nation.

The weakest section of the argument is that in which the author seeks to implement his plan to put the Bible back into the public schools. He earnestly insists that it can be done, but one who knows our public school system is compelled to lay the book down with the feeling that the author has not sufficiently evaluated the difficulties. Yet if in the main he is right—and one reads with growing conviction—why should we not face these difficulties as we have faced other apparently insuperable barriers to national progress, and set ourselves intelligently to the solution of what ex-president Hoover once called "the dominant issue before the American people, "the maintenance of the Bible standard of morality." Pastors and other leaders in the field of religious education should by all means read this book.

G. S. Dobbins

Then And Now. (The World Church in the light of the experience of the early Church). By John Foster. Amer. Ed. edited by K. S. Latourette. Harper and Brothers. 182 pages. \$1.75.

“The book of the month” from the Church History department. John Foster is an Englishman, teacher of Church History now in Selly Oaks Colleges in Birmingham, England. He was for years a missionary of the Methodist Church to China, during which time he evidently kept mind and heart open. He was a delegate to Madras in 1938. The book is fundamentally a plea for a new and larger strategy in churchmanship, especially missions. It does not espouse “church union now” but rather shows advantages to be gained from a better understanding among denominational leaders.

Much more should be said to give a fair idea of the work. “Then” is the time of the Early Church up to Augustine; “Now” refers to the present. The parallel conditions, especially on the mission fields and among the Younger Churches are sometimes simply amazing. No one could point them out so well as a Church historian—missionary. The treatment of the early years of the church, with frequent pointed quotations from its leaders, constitutes an excellent “refresher course” in Church History. The Medieval Church, while not treated so fully, is nevertheless clearly enough outlined to be a joy to history minded readers and a strong factor in the author’s argument. The almost incidental lessons drawn from the story of the church’s past are invaluable. For example: “When I hear men lightly say that it might be good for the churches in Britain if they had to suffer for the faith, I say no. The heroic age has its dangers, as great as those of the period of peace.” And he proves it!

Illustrations abound, and suggestions for sermons, but there are no predigested sermons to be found. It is a book for serious thought and will reward such with enlarged and steady vision. It is a carefully written book, with more in its 182 pages than one frequently finds in double that number. It gives throughout a new and valuable interpretation of Christian history.

S. L. Stealey

Ascent To Zion. By S. Arthur Devan. New York: The Macmillan Company. 200 pages. \$2.00.

This excellent book on church worship deals first with worship in general, and then takes up many of the most significant details that enter into effective worship for our day. Historical perspective is provided through the tracing of the story of man's worship throughout the ages, with particular attention to the development of Christian worship from its earliest beginnings down through the reformation to the present day. The author's style is simple, clear, analytical, interpretative. He seeks to make no case for a particular kind of worship, but obviously is concerned to lift the level of worship in Protestant churches especially. The latter part of the book is devoted to such matters as church architecture, church music, religious education. Especially thoughtful is the concluding section dealing with devotional study of worship and its power in human life. The book is one of the best of the many volumes on worship that have come from the press recently, and should prove of lasting value to ministers, directors of worship, teachers, and all students of this great subject.

G. S. Dobbins

Strangers No Longer. By Annie B. Kerr. Friendship Press, New York. 1943. 181 pages. Cloth, \$1.00; Paper, 60 cents.

Thirteen short stories introduce the reader in an intimate way to as many families of foreign-born residents of America. Syrians, Armenians, Austrians, Albanians, Czechs, Mexicans, Filipinos, and Italians are seen in their homes in the "foreign" sections of various cities. Insight into their strange customs and stranger ways of thinking gives material for sympathetic understanding of the problems of making adjustment to American ways, problems typical of all first-generation aliens.

The stories all have a factual basis. The characters and incidents are taken either from the author's own experience or from experiences of other social workers, ministers, or church visitors. The usual themes are how a community

became acquainted with a foreign family in its midst, how a timid, suspicious, recently-arrived family learned that the church wanted to be helpful, how Protestant workers succeeded in breaking down resistance and winning members of a family to church membership. There is a true-to-life atmosphere which saves the book from seeming "pious," even though the religious motif is constantly interwoven.

Young and old alike will enjoy reading these colorful character sketches and cannot fail to be made more friendly and more understanding toward timid, sensitive newcomers from other lands.

H. C. Goerner

The Pigtail Twins. By Anne M. Halladay. Friendship Press, New York, 1943. 126 pages. Cloth, \$1.00; paper, 60 cents.

How the children in the Third Grade at Mountain Valley Consolidated School in an imaginary community near Denver, Colorado, succeed in bringing about greater friendliness among the families of various nationalities is told in interesting fashion in this novelette for Primary children. The characters are Judy and Janey Upton, twin daughters of the local minister; Carl Berger, son of a German sugar beet farmer; Niccolo Losasso, Italian new-comer; Kosumi Ozamoto, son of a Japanese truck-gardener; Marta Mendoza, daughter of Mexican migrant workers; Benny Allen, native American boy; and other children of the school, along with the teacher, minister and other grown-ups. These little citizens, along with their parents, are brought into each other's lives in a simple but convincing plot, the end result of which is the practicing of the Golden Rule by all the members of the community with a consequent loss of race prejudice and suspicion.

Notice is given of an available "Teacher's Guide" with plans for use of the book in study groups. The theme is certainly timely. Use of the book in reading or as a text will have wholesome effects.

H. C. Goerner

United We Grow. By Thelma D. Diener. Friendship Press, New York, 1943. 128 pages. Paper, 50 cents.

These materials for a Home Missions study course for young people of Junior High School age are admirably presented. Stories, projects, worship periods, and discussions are provided for, sufficient for as many as twelve class sessions. In the hands of an able teacher, the book should insure an interesting and effective course.

The general theme is, What it really means to be an American. The idea that all Americans are immigrants from somewhere is stressed. Race prejudice is tellingly analyzed. Spendid materials for creating understanding and appreciation of Jews, Negroes, and other groups are given.

Aside from its designed use as a study course book for church schools or weekday religious education courses, this small book is a good source for suggestive materials for Sunday School teachers and other workers with young people.

H. C. Goerner

Religion Faces The World Crisis. By Leroy Waterman. Ann Arbor, George Wahr, Publisher, 1943. 206 pages. \$2.25.

This title is not exactly appropriate. The book is not, as one might expect, a survey of current events from the standpoint of religion. That is, it is not merely this. The contemporary scene is vividly presented in the last two chapters. But preceding these are ten scholarly chapters traversing the whole development of ethical religion from the beginning of history, through the Hebrew and Christian processes. The book in fact presents a philosophy of religion and of life, carefully worked out, authenticated by historical and Biblical allusions, and passionately proposed as the only hope for the world of the future. Thus, the sense of "crisis" is uppermost in the author's mind, but he surveys the entire range of history before coming to the present situation. This, of course, adds immeasurably to the weight of his plea, which is for the immediate application of the religion of ethical universalism which was

developed by the Hebrew prophets and brought to perfection by Jesus of Nazareth.

This is a work of more than passing significance. It begins rather dully, but gradually gains in pertinence and power, and finishes in a glow of evangelistic ardor. "Ethical religion" is the author's unvarying theme: religion which can be summed up in the Golden Rule; a practical religion of good works and good will universally realized in a world brotherhood of nations. Jesus is credited with having given it explicit expression for the first time, this being his real mission and message. The early Christians are charged with having failed to appreciate it because of their obsession with a nationalistic Messianic expectation. Traditional Christianity is indicted for having obscured and buried it beneath other-worldly theological theories, ritual and formalism. The world is seen to be in desperate need of it, with unbridled exploitation and self-destruction the only alternative. International diplomacy is regarded as a more promising means of achieving it than organized religion. "For if the post-war nations should come to regard themselves not as sovereign states but as coordinate and participating units in a world organization, the ideal of the kingdom of God on earth would probably have been advanced more than it has been in the last two thousand years." (p. 190).

Dr. Waterman, who is Professor of Semitics and History of Religion at the University of Michigan, has laid hold upon a great thought and has presented it in striking fashion. It is to be hoped that his book will attract wide attention, because of the truth of his main thesis. There are, however, many points with which this reviewer does not agree at all. These are too numerous to list, but it is necessary to point out the chief fault of the book: it takes no adequate cognizance of the reality of human sin and the necessity of a radical change in the nature of the individual before he can have the inner dynamic required for approximating the ethical ideal of Jesus. Jesus did perfect ethical religion, but he called upon his disciples, not to

accept the ethical ideal as an abstraction, but to follow Him in a life of personal commitment. He died, not merely as a martyr to a misunderstood cause, but in order to make available an inner power by which men would be enabled to give themselves to that cause. The creation of a world neighborhood of nations at the end of the war will not bring in the Kingdom of God on earth. Men will still be selfish and sinful even within a Utopian economic and political structure, until as individuals they have committed themselves to the Person who embodies the ethical ideal and empowers men to achieve it. H. C. Goerner

One Lord—One Faith. By Floyd V. Filson. Published by Westminster Press, Philadelphia. 256 pages. \$2.00.

The title gives little idea of the contents or value of the book. A question used as a sort of subtitle on the wrapper helps a little: Did the Early Church Understand Jesus? Words yet more descriptive of the contents are found on the inside wrapper: "Here is a new and fresh study of the thought and life of the Early Church during the years between the resurrection of Jesus and the conversion of Paul." Dr. Filson is Professor of New Testament Literature and History in the Presbyterian Theological Seminary, Chicago.

Dr. Filson's studies for twenty years have convinced him that the Primitive Church did understand Jesus and did transmit His faith, His religion. This is frankly stated as the thesis. The book is given to the supporting evidence. The evidence is convincing. It is interestingly presented in a good literary style.

The sources are the Christian writings—the New Testament. The first eighty-six pages are given to an examination of the sources. To this reader this is the most interesting section of the book. The latest results of Biblical criticism are presented and analyzed by a discriminating mind. The Synoptic Problem, the Johannine Problem, Form Criticism, the possibility of Aramaic originals, questions of date and authorship—all are clearly presented.

These pages are invaluable for those of us who are not New Testament scholars and yet are interested in the conclusions of present day criticism. The author's point in introducing this material is to show that the written sources "rest upon the tradition used in important and informed Church centers" and "that the Primitive Church faithfully preserved the essentials of the mind and message of Jesus."

The rest of the book gives an analysis of what that mind and message is. Eight divisions are made: God in History, The Seeking Father, The Centrality of Jesus, The Unavoidable Cross, The Power of the Spirit, the Moral Fiber of Faith, The Brotherhood of Believers, An Assured Hope.

Dr. Filson has written a deep book in such a way that any reasonably well informed lover of the New Testament or of early Church History can understand it and relate it to modern Christian thinking and preaching.

The book is listed as an alternate choice by the Religious Book Club.

S. L. Stealey

Heritage and Destiny. (The creative pattern for life in our time), by John A. Mackay. The Macmillan Company. 110 pages. \$1.50.

"Inasmuch as a sense of heritage is the chief determinant of destiny, the destiny of man is fulfilled in the sphere of history when God is chosen as his true heritage in personal, cultural, and national life." So writes President (Princeton Theological Seminary) Mackay in the preface to his latest book. That is his thesis all the way through and he sticks to it and makes it stick. It is a strong plea and a clear warning to America that she remain a "covenant nation." "A covenant nation is simply one which, whatever its shortcomings, recognizes that God and His purposes stand above the nation and the nation's interests, and that the highest role a nation can play is to reflect God's righteousness in national policy and promote His purposes in all life's relationships." Beginning with Israel and ending with America he adduces the historical evidences that only a covenant nation can expect a grand destiny.

In cultural life, in individual life, as well as in national life "the road to tomorrow leads through yesterday." "The most creative and steadyng word in human speech is the word 'remember'." The starting point for Christian remembrance is, as Berdyaev has pointed out, neither God nor man but the God-man. The theme is, of course, somewhat trite but the treatment is fresh and vigorous. The "old, old story" is presented for the needs and conditions of today in a way that makes it new.

Sermon suggestions dart from every chapter. Illustrations are frequent and excellent. The use of history is adroit. There is constant stimulation of thought. Every position is orthodox and at the same time winsome and fresh. Not all the questions that a man might ask are answered; nevertheless one leaves the book with a deep sense of satisfaction.

S. L. Stealey

The Christian Philosophy of History. By Shirley Jackson Case. The University of Chicago Press. 218 pages, plus index. \$2.00.

Already I have read this book twice (one chapter—"God and the Historical Process"—three times) and I expect to read it several times more. This indicates my idea of its importance for one who is interested in historical methods, historians, theories of interpretation and such. Many ministers probably would not be interested at all. Those of us who are, are not compelled, of course, to argue with all the views of a liberal churchman like Dr. Case. He writes freely and frankly from the experience of a student and teacher and a liberal theologian for many years.

The writer reviews all the outstanding explanations of God's relation to history—the ancient Hebrew, the early Christian, the Augustinian, the Protestant, the Barthian, and others. He critically evaluates each and spares none; yet one appreciates the force of most of his points, even when they prick the bubbles of long cherished opinion. He challenges the place of the New Testament era or "segment of history" as a normative era. "Modern scientific methods . . . have slowly undermined the foundations on which the

dogma of an ideally normative past had long rested secure." Still, "we cannot cut ourselves adrift from the world that has made us what we are."

Dr. Case's main contention is against speculative hypotheses that have forced all the multiform facts of history into their mold. He especially deplores any dualism that sets "sacred" over against "secular" history. His own view is that "the spirit by which these efforts (man's pursuit of moral and spiritual ideals) are inspired, their recurring persistence in the course of human history, and man's growing sensitiveness to higher values, as successive generations have been tutored by time, are as clear a call of God as any attentively religious soul could wish to hear." God is in the historical process calling for devoted activism on the part of men. Good men are the instruments with which He combats evil and accomplishes His will. More strenuous response on our part will bring more rapid results in history. History itself, distinct from metaphysics, either revealed or philosophical, does not point to a cataclysmic end but rather to the "leisure of time" stretching limitlessly in the future.

To those of us who might be classed as conservatives in theology the chief value of this brilliant work is its history of history writers and interpreters and the criticism of views too often uncritically accepted.

S. L. Stealey

A World of Energy. By James J. Reeve. Bruce Humphries, Inc., Boston, 1942. 337 pages. \$3.00.

The sub-title of this book is "Rethinking the Christian Religion." In the Preface the author states that he was reared in an orthodox Christian home, educated in a conservative seminary, and for twenty years preached the orthodox doctrines; but that for the last twenty years he has been compelled to rethink his theology and recast it in more liberal terms. This book is the product of that revision, dedicated "to all who want a scientific approach to their faith in Christ."

As the title indicates, the key to Reeve's philosophy is the word "energy." This term is given a meaning so broad that it applies to everything in the universe. "Energies," "dynamics," and "forces" are responsible for the world, man, economics, ethics, religion, etc. There is no denying these truisms, but it is questionable whether a philosophy grounded upon such an all-inclusive concept will seem significantly unifying to many.

The author displays a wide reading knowledge of history, science, philosophy, and comparative religion. At many points, however, there is evidence of superficiality. Citation of authorities is not always done with fidelity to the views held by them.

Basically, Reeve has not departed very far from the orthodox position of his earlier life. Beneath the scientific and philosophical verbiage, it is still there. The ironical thing is that he has not been in close enough touch with recent theological trends to be made aware that it is no longer the "fashion" to try to state theology in terms of physical science. His book has come too late to enjoy great popularity.

H. C. Goerner

What IS the Church Doing? By Henry P. Van Dusen. New York: Charles Scribner's Sons, 1943. 194 pages. Cloth, \$1.00. Paper edition by Friendship Press, 60 cents.

This small book throbs with life and has the freshness almost of today's newspaper. It is concerned with what is going on **right now** all over the world, in the life of Christianity. It provides reading that is thrilling, information that is accurate and timely, and insights that are needed by all Christians. The author's personal views on Church Union will not be endorsed by all readers, but the body of vital material which he has presented should be received eagerly and with gratitude.

There are three main sections. The first deals with the churches in Europe under Nazi domination. Here is a remarkable chronicle of courage, resolution, and spiritual revival amidst unspeakable difficulties. The second section treats the Younger Churches on mission fields. This

is a splendid brief account of the work of "Orphaned Missions," along with as accurate a picture as can be drawn of what has happened to Christianity in China and Japan since Pearl Harbor. The third section traces the growth of interdenominational coöperation in recent years, down to and including the status of the World Council of Churches January 1, 1943. This is the best brief account of the Ecumenical Movement available.

In the "Conclusion," Dr. Van Dusen gives his views on "World Christianity Yesterday and Tomorrow." Drawing heavily upon Latourette's **History of the Expansion of Christianity**, he attempts to forecast the future by an application of principles drawn from history. He confidently anticipates a period of unparalleled expansion of Christianity after a brief recession.

Contrary to all expectations, the book does not end with the "Conclusion." It would have been much more logical in two ways, if it had: not merely because "Conclusion" normally means "end," but also because the two brief chapters which follow are not logically integral to the main body of the book. They are entitled "The Outlook for Church Union," and "Church Union in South India." Here the author departs from his theme, which is the real **spiritual unity and fellowship** which already exist and actually bind all Christians together with invisible bonds of love and mutuality. He gives tacit testimony of his recognition that Christian unity and organic church union are two different things by placing these chapters apart. Yet he leaves the readers with the feeling that his chief concern is visible union rather than vital unity by placing these matters last. Fortunately, Christian unity does not depend upon Church Union for its existence. H. C. Goerner

H. C. Goerner

Conflicts: Studies in Contemporary History. By L. B. Namier, M. A., Professor of Modern History in the University of Manchester (Eng.) London, 1942. Macmillan & Co. 223 pages. \$2.00.

The reviewer's copy is of the "second impression." Let the publishers first introduce their volume, after which the reviewer will comment:

"What constitutes history?" asks Benedetto Croce. "The act of understanding induced by the requirements of practical life." The essays in this book are by a student of history with an active concern in contemporary politics, and were written since the outbreak of the War. The first introductory essay surveys the history of Europe, 1815-1919, and shows how its main developments followed logical lines which combine into a system; the next examines the sources of weakness in the Versailles settlement; a third essay inquires into the meaning of "democracy;" and traces its evolution in three different senses and directions. A group of essays deals with the cognate problems of the party system; another group is on Germany: on the German background to Hitler's war. A third group deals with the Jews: himself a Jew and a Zionist, Mr. Namier discusses, again on wide, fundamental lines, the present position and the future of his race. Lastly, a few essays on diverse topics round off his picture of the European scene. The book is an attempt at analyzing various aspects of the present situation from a historical angle.

That the author is a master of the larger facts in the course of a modern European history is impressively manifest at every stage of the discussion. That he knows the course of the United States seems also to be clear. There was little necessary demand for him to use facts of other parts of the world, but one suspects that for him the rest of the world is still inferior in fact and importance to the white man's world of the West. He shows at different places a distinct partiality for the "White Man." Like every historian in some measure, the author has his hobby ideas and his preferences and prejudices, in his case strong.

It is only fair, however, to keep in mind that this volume is not a unified, progressive discussion, but is a collection of articles published first in various magazines and papers; that they are all reflections in wartime by a man strongly committed to one side in the conflict. They all fall properly under the collection title of "Conflicts," except the last on "English Prose;" and its presence here is justified in the fact that it comments on the style of Winston Churchill and Neville Henderson in their current speech and writing, and contrasts English with German style.

Namier is a Jew, and he never forgets the fact. He is a Zionist and misses no opportunity to urge Zionist pleas, even apart from the chapters (three) devoted to the Jews. It is here that the book is most provocative and most discouraging. An intelligent historian, a keen interpreter of facts and trends in history, an acute analyst of racial and national characteristics, reveals himself as one of those Jewish students and leaders who make "the Jewish problem" so serious and so hopeless. They insist that Jews must not be thought "different from other people," while vehemently insisting on being treated as a unique race. They have a differential consciousness and demand differential treatment, and differential.

Namier is all for the Palestine National Home and recognizes no rights of Arabs in view of centuries of occupation. And he is committed to the impossible demand for an independent, distinct "Jewish Army" for this war, and for the Jews to be a nation participating in peace plans. Will it ever become possible for Jews to be, and to be truly recognized as, members of one human race?

The essays disclose belief in destiny and cyclic succession, and reliance on force and power dominance. This again is discouraging.

There are brilliant passages, illuminating analyses and instructive arrangements of facts and ideas.

W. O. Carver

Their Rightful Heritage. By Florence M. Taylor. Boston: The Pilgrim Press. 120 pages. \$1.00.

This is a text for teachers of children in the church school, prepared for the Leadership Training Association. The sub-title is, "Home and Church Working Together for the Christian Nurture of Children." Prepared for inter-denominational use, it deals with principles of Christian nurture as home and church work together "for the children of their own fellowship," and for "the children outside their own fellowship." Part I considers the whole problem of the guidance of the religious growth of children in the

light of the fact that over two million babies are born in the United States annually and that neither home nor church is able to cope with the increasing difficulties of religious education of children in our changing social order. The author's chief concern is to give better insight into the nature and conduct of children rather than to provide techniques of teaching. Accepting the International Council's "Seven-Fold Objective," the author undertakes to translate these into terms of practical aims for the Christian nurture of children. Especially stimulating is the final section on the extension of the program of Christian education to neglected and underprivileged groups within the community and beyond the community "unto the uttermost parts."

G. S. Dobbins

The Philosophy of the Christian World Mission. By Edmund D. Soper, New York and Nashville, Abingdon-Cokesbury Press, 1943. 314 pages. \$2.50.

The question persists, "Why take Christianity to non-Christian countries? What is the justification for the missionary enterprise?" It is no longer satisfying to reply in terms of proof-texts or dogmas. What is needed by the "Christian world," as it is demanded by non-Christians, is a philosophy of Christian missions, a rational world-view in which the Christian missionary enterprise is seen as an integral and inescapable part of the total process of human history.

There have been several attempts recently to supply this need. To this reviewer, Dr. Soper's work seems the best answer for the average reader. While it lacks the theological profundity of Kraemer's **The Christian Message in a Non-Christian World**, and it does not have the grasp of Biblical teaching found in Carver's **Christians Missions in Today's World**, it is characterized by a clarity and straightforwardness which make it understandable and convincing to the lay Christian and should win for it a popularity beyond that of other books in the field.

The book is very fortunate in its logical arrangement and its balance between inclusiveness and consciousness. After

an introductory chapter, describing the present situation and explaining the purpose of the book, there are four parts: "The Biblical Background," "The World Mission in History," "Christianity as the World Religion," and "The Strategy of the World Mission." In each section, Professor Soper faces the exact questions which are in the average critical mind, and answers them with confidence. His point-of-view is liberal, but true to the basic convictions of the Christian faith.

The treatment of the Biblical foundation of missions is somewhat marred by an over-meticulous concern with problems of date and authorship of various passages. This is an evidence of the author's critical scholarship, but detracts from the effectiveness of his argument. Most readers who are willing to give the Bible any weight at all would be willing to waive these technical matters and ask merely, "What does the Book say?" Nevertheless, the main lines of the discussion are as they should be.

The historical section is necessarily brief. It could be stated in more emphatic terms, if the author were willing to give larger place to the supernatural.

The most helpful section is Part Three, dealing with the problem of the relationship of Christianity and the other religions of the world. Dr. Soper is fully aware of the spiritual and ethical values in Buddhism, Hinduism, Islam, and other faiths, but is convinced of the absolute uniqueness and superiority of Christianity. Reasons for sending missionaries to people of each of the dominant world religions are frankly and aptly stated.

Part Four is just a trifle disappointing. Instead of a grappling with the "Strategy of Missions" in concrete and practical ways, there is a rather general discussion of the problems of nationalism, indigenous cultures, the ecumenical movement, and the relation between the Church and the Kingdom of God. The positions taken are in general sound and unspectacular.

As is common custom, the question of Protestant missions in Latin America is relegated to the Appendix, on the ground that reasons for missions to people who are already

theoretically "Christian" (Roman Catholic) are in a category apart from the non-Christian population of the world.

The entire Christian world is in debt to Prof. Soper for this very constructive treatment of a basic problem.

H. C. Goerner

Religious Education and The Public Schools. By O. Frederick Nolde and George E. Hill. Philadelphia: University of Pennsylvania. 16 pages.

This is a bulletin prepared under the auspices of the Educational Service Bureau, School of Education, University of Pennsylvania. The bulletin gives important facts concerning week-day religious education in the local community; the legal status of week-day religious education on released time; and then describes various approaches in developing programs of week-day religious education. While the materials in the bulletin are primarily objective and descriptive, there is careful evaluation of the data presented. The students of the subject will find valuable information within the sixteen pages of this well-organized bulletin.

G. S. Dobbins

Pageants of the Kingdom. By Myrtle C. Creasman. Nashville: The Broadman Press.

Mrs. Creasman is known among Southern Baptists as an expert in the preparation and presentation of pageants. In the course of the years she has written and frequently supervised the presentation of many effective pageants for special occasions—missionary days in the Sunday school, W. M. U. events, conventions, and the like. This volume represents the best products of her fertile genius. It will be welcomed by all who are charged with responsibility for devising effective pageantry as an adjunct to missionary and educational programs.

G. S. Dobbins

Christ and Christian Education. By William Clayton Bower, New York-Nashville; Abingdon-Cokesbury Press. 128 pages. \$1.00.

Any book by W. C. Bower, whether large or small, will gain instant attention of all who are interested in modern

religious education. Few men in the past century have provoked more thought concerning the essential meaning and value of education for purposes of religion than this prolific writer. He represents a mediating position between extreme liberalism and extreme conservatism. While no doubt classifying himself as a liberal, he yet has held through the years to certain great fundamentals, chief among which is his insistence on the functional value of the Bible as a unique book, and his reverence in the presence of Jesus Christ.

This book, while small in volume, is packed with consideration of weighty matters. Its thesis is the primacy of Christ in Christian education and the necessity for a whole-hearted return to the principles and methods of Christ in education. His summary of Christ as teacher is startling in its freshness and application to the modern situation. Yet the author would not have us to undertake slavish imitation of Christ as teacher.

The author traces briefly the evolution of culture patterns from primitive Hebrew beginnings until the coming of Christ; then he reviews the everchanging pattern from Christ to the present. Religious education, and more specifically, Christian education, has been at its best through the centuries when it was "functional." By "function" is meant purpose seeking values. Distinction is made between the function of religion and the structure of ideas, practices, and institutional arrangements. "When the structures of religion lose their capacity to change as experience changes, they are likely to interfere with the free and full functioning of religion as the living core of fundamental and enduring values..."

The author's chief concern, therefore, is not for structure but for function, although he fully realizes that the two cannot be dissociated. His interest in structure lies in "the structure of an experience," which he analyzes with clear insight. The Bible, thus viewed, is not so much static content to be transmitted, but experiences to be relived and recreated so that it becomes truly "the living word." The

contention is that this is the way in which Jesus himself used his Bible—the Old Testament. The closing chapter deals constructively and helpfully with the problem of religious education and public education. A couple of hours spent with this book will pay the mature and discriminating reader rich dividends.

G. S. Dobbins

Other People's Children. By Betty Peckham, New York: Thomas Nelson and Sons, 1943. 198 pages. \$2.00.

Have you not sometimes wondered how the children of wealthy families in a great city are educated and cared for? The author gives intimate glimpses into the home life of a wealthy family in New York, where she was engaged to serve as governess. The experiences of the governess in this situation are set out in the life of the principles and methods of the modern nursery school. The heroine of the story works her way through a famous school for the training of teachers of children by serving as governess in the home of a typical family where the children are over-advantaged. There are no concealments as to the difficulties, problems, disappointments, yet in this hard situation the simple principles of respect for personality, enlistment of wholesome interest, stimulation to creative thinking and activity, firmness mixed with kindness, genuine devotion to children as such, expecting sincere response in the absence of sham, are illustrated and confirmed. A bit of romance that culminates happily adds spice to the reading. Indeed, one almost forgets that the book has an educational purpose in the charm of the writer's style. If you love children—all sorts of children—you will enjoy this book.

G. S. Dobbins

The Faith of Our Children. By Mary Alice Jones, New York-Nashville: Abingdon-Cokesbury Press. 175 pages. \$1.25.

The reader's first impression, upon examining the table of contents of this book, may well be, "Does this author really know children? Does she actually expect matters of such great moment to be dealt with by teachers of chil-

dren?" Two things are sufficient to convince the reader that the author knows what she is about: She is director of children's work under the International Council of Religious Education; a few pages read will demonstrate her profound insight into the child's mind. It is because she does know children, at first hand and from long experience, that she discusses such topics as the spiritual nature of children, children's experience of God, the love of God, the greatness of God, the righteousness of God, salvation through Christ, the will of God, the Bible, the church, worship.

One is convinced that children think much more deeply concerning religion than most people give them credit for as Miss Jones gives illustration after illustration of children's hunger for God and their capacity for understanding and receiving the simple but deep truths about God. She does not idealize children, but keeps close to her flesh and blood subjects. Yet she refuses to "talk down" to them or about them, and pays the reader the high compliment of possessing the capacity to think with her concerning the problems and needs of childhood today.

Some who are highly doctrinally minded may object to the emphasis on beginning at the "near end" of the great truths of religion rather than by attempting to explain doctrines. She insists that it is better with children to begin with simple stories of Jesus as his life is recorded in the Gospels, stressing the character and personality and deeds of Jesus, rather than introducing the child to problems beyond his ability to handle, as the miracles, the atonement, the resurrection, and the like. The author thinks, for instance, that we should not tell little children about the crucifixion of Jesus. "They must know of his life before they know of his death. But after they go to school we could not keep it from them if we would, so we must be prepared to interpret it to them." The death of Jesus, she thinks, should be presented simply and naturally as the story is recorded in the Gospels—Jesus dying at the hands of cruel men because he dared to stand for right and truth; but "we should be very careful not to let the story end with the crucifixion. That was not the end."

The point is well taken that children accept the Bible at its face value, raising few questions as to the miraculous or unusual, but quickly sensing that the Bible narratives are "true stories." It is the thesis of the author throughout the book that the Bible should be taught to children functionally, that is, so as to have value for present living. Children, on the whole, think more about the deep things of religion than adults, who have become engrossed in the things of self and the world.

There is challenge as well as refreshment in this thought-provoking book which should be read by every parent, pastor, teacher and leader who is genuinely interested in the moral and religious welfare of children.

G. S. Dobbins

Christian Education and The Local Church. By James DeForest Murch, Cincinnati: The Standard Publishing Company. 412 pages. \$2.50.

This book is intended as a text for a survey course in Christian religious education. Its contents cover comprehensively (1) history, (2) principles, (3) practice. The author's viewpoint is frankly conservative, although he presents both sides fairly. The historical material follows traditional lines, beginning with primitive religious education and closing with modern current trends. There is an excellent summary of these current trends viewed from the standpoint of organization, philosophy, psychology. The discussion of principles sets "progressivism" in education over against "conservatism," as the author deals with the pupil, the curriculum, the teacher, the method, the divine elements, the product.

The first two parts, dealing with history and principles, serve largely as introduction to the third and main section of the book—"practice." Here a complete conspectus is given of the modern church school in all its departments and activities. The work of the administrative officers is carefully described, then each of the departments is attractively analyzed. Closing chapters deal with evangelism,

building and equipment, standards and plans of work. The standardized plans and methods of the International Council of Religious Education are reflected but not glorified. Here in one volume is the most nearly complete treatment of the modern church school now available.

G. S. Dobbins

You Can Do It! By Atha S. Bowman, Philadelphia: The Judson Press, 1943. \$1.00.

This attractively printed and profusely illustrated LIFE-size booklet is intended to provide "activities for children's groups at church." The first section contains inspiration and explanation concerning "creative activities"—why children need creative expression, the value of creative work in church schools, the place of the leader, some facts about creative work; purposing, planning, execution, evaluation of suggested projects. Examples of "creative activities" projects are given in detail, with many practical suggestions and references to source materials. There then follow some twenty-five pages of intriguing illustrations covering as many projects for children of primary and junior age. Every alert elementary superintendent will want this material.

G. S. Dobbins

Towards Belief In God. By Herbert H. Farmer. The Macmillan Company, New York, 1943. 249 pages. \$2.00.

This volume is based upon an earlier book published some thirteen years ago under the title *Experience of God*. Dr. Farmer says that he has "written an entirely new book on the same general subject. The basic plan, or structure, of the argument—the analysis of belief in God into coercive, pragmatic and reflective elements—is the same as that of *Experience of God*, for in that probably lay most of whatsoever there might have been of permanent value in the latter." But the treatment is different. Those who did not read the earlier book will gladly welcome this one. And many who studied the earlier book will want to see this one that they may trace the development of the author's

thought through the intervening years, and use it in meeting the questions that are directed to the Christian faith from contemporary sociology, psychology, science and philosophy.

Dr. Farmer very clearly analyzes the basic problem of belief in God, indicates the questions that must be faced in the light of current trends and thought, points out a sound and fruitful approach to the problems, and brings the reader to a profound position that issues in vital Christian thought and testimony. This is a book to strengthen the foundations of faith in a day when every Christian needs to give serious attention to his religious anchorage.

H. W. Tribble

The Doctrine of The Holy Spirit. By John F. Walvoord. Dallas Theological Seminary, Dallas, Texas, 1943. 301 pages. \$2.50.

For students of the Bible who are interested in the dispensational approach to Bible truth this book will prove an interesting and comprehensive guide to the study of the work of the Holy Spirit. The author builds his study upon the plenary verbal theory of inspiration, which enables him to place the standard in the Old Testament rather than in the New. "The writings of the New Testament have the same authority, divine origin, and infallibility as the Scriptures of the Old Testament." Dispensationalism is the frame and the determining pattern in which the book is written. For example, the author studies the Gospel narratives in the light of three dispensations, Law, Grace, and Kingdom. Special value is attached to predictive prophecy, in both Testaments. He says that "approximately one-fourth of the Old Testament is in the form of predictions." In another connection, emphasizing the value of the work of the Holy Spirit in the Old Testament in inspiring Messianic passages, he says, "Much of this is in reference to the millennium." Then later in the book a chapter is devoted to the work of the Holy Spirit in the millennium, which follows the general dispensational and premillennial pattern. In that period, says the author, Satan will be bound

but "man will continue to possess a sin nature with its inherent weakness, but there will be no outside temptation to arouse it." Yet there will be need for the work of the Holy Spirit in effecting salvation. H. W. Tribble

Introduction to The New Testament. By Henry Clarence Thiessen, B. D., Ph. D., D. D. Wm. B. Eerdmans Publishing Co. 317 pages. \$3.50.

This book should have special interest for all former students of the Southern Baptist Theological Seminary in view of the fact that the author is a Ph.D. graduate of this institution and had his major with Dr. A. T. Robertson and Dr. W. H. Davis. It is worthy of note in this connection that another alumnus of this Seminary, John Wick Bowman, is the author of a recent significant book, **The Intention of Jesus**. Dr. Thiessen is chairman of the Department of Bible, Theology, and Philosophy at Wheaton College.

Dr. Thiessen states that the intention of his introduction is to set forth the conservative view of the New Testament in the light of recent discoveries in the field of New Testament study and to "indicate what are the justifiable inferences that we may deduce therefrom."

Be it said to the author's credit that his avowedly conservative position has not closed his mind to the consideration of all the available evidence. He gives respectful hearing to the theories and labors of even the radical scholars. And he has done a good job in assembling and condensing the vast amount of critical material, particularly that having to do with the formation of the canon and with textual criticism. The views of the conservative groups of scholars as to date and authorship of the books are accepted with little or no modification. Dr. Thiessen does not profess to add anything new to the field of New Testament introduction except the placing of the fruits of modern discoveries and research in the frame of conservative theology.

We repeat, he has done a good job and his book is a worthy product of enlightened conservative scholarship.

Edward A. McDowell

Fun and Festival Among America's People. By Katherine Ferris Rohrbough. New York, Friendship Press, 1943. 48 pages. Paper 25 cents.

Every person interested in missionary education and the creation of good will among various racial groups should have a copy of this booklet. It gives a choice collection of games, menus, and songs from many lands. The materials are presented especially for use in "Neighborhood-Home Festivals," a new type of community gathering for the purpose of achieving unity and fellowship among Americans of different national backgrounds. An interesting description of the possibilities of these festivals is given. The materials, however, would serve equally well for occasional use in Bible schools, mission study groups, and in the home.

H. C. Goerner

The Parables and Metaphors of our Lord. By G. Campbell Morgan. Fleming H. Revell. 352 pages. \$3.00.

He who can interpret aright the parables of Jesus is on the way to a comprehensive understanding of all the Master's teaching. Not only do the parables constitute a large portion of the sayings of Jesus but they contain much that is difficult of understanding. It is well therefore that Dr. Morgan has applied his genius for exposition to the parables and metaphors of our Lord. He has given us a book that is worthy of rank with his numerous other expositions of merit.

Even so great an expositor as Dr. Morgan misses the mark at times and we feel no compulsion to agree with him in all his interpretations. We do not see in the treasure hidden in the field "the Kingdom of God hidden in the world," as does Dr. Morgan. The Kingdom, yes, but not the Kingdom **hidden in the world**. Nor do we agree that the merchantman seeking goodly pearls is "a picture of the purchase of the Church of God, the whole Church." And we have considerable doubt that the mustard seed in its growth represents "abnormal development" of the Kingdom.

But there are scores of sound and at times brilliant interpretations to greatly outweigh those that are questionable and this is a valuable book, one that should have a place in every preacher's library.

Edward A. McDowell

What Is Religion Doing To Our Consciences? By George A. Coe, New York. Charles Scribner's Sons, 1943. 120 pages. \$1.50.

What is right and what is wrong in the realm of personal morals? What is right and what is wrong in the realm of capital and labor? What is right and what is wrong in the relation between church and state; in economics; in international politics? There is confusion and ambiguity in modern Protestantism's answers to these question. Traditional ethical standards have been forsaken, and no new ideals have been agreed upon. In penetrating fashion the author of this small book exposes the ambiguity and comments upon its significance. His judgment is that the confusion is itself a wholesome thing, since it is a necessary part of the desirable process of working out new standards of social morality.

As might be expected in one whose life-long labor has been in the field of psychology, Dr. Coe takes the position that ethical standards are entirely relative to social groups. He rules out any consideration of absolute right and wrong in a metaphysical sense, or in connection with a divine revelation. If one is willing to assume, even temporarily, this pragmatic point-of-view, he will find here a stimulating treatment of very timely questions. The author is wholly committed to the social gospel, and betrays marked sympathy with Communist economics. He feels that out of the present world conflict will come new forces creative of new standards of conduct which will be adopted by Christianity.

Any adverse criticism of the book is robbed of its effectiveness by a unique postscript in which the author himself gives a "preview of some criticisms of this book." He writes six brief sections, worded just as they might come from the pen of a Fundamentalist, a Roman Catholic, a Barthian,

a Humanist, a Philosopher, and a Communist. Thus the author displays his awareness of the faults of his position, the "relative" nature of its merits. No matter how violently one may dissent from his position, one can only read the book contritely, taking what values he can from it, and letting the rest go. There can be no personal dispute with the honored and aged author, who gives notice that this is his last book.

H. C. Goerner

The Days of His Flesh. By David Smith. Eighth Edition, Revised. Harper and Brothers. \$1.95.

This is a new American edition of what has come to be recognized as one of the standard and best lives of Christ. It is good to know that the popularity of Dr. Smith's work warrants this new and attractive edition by Harper. It is likely that **The Days of His Flesh** will remain a standard work. It merits the place. Edward A. McDowell

Life Out There. By Sergeant Johnny Bartek. Charles Scribners' Sons. 123 pages. \$1.75.

Johnny Bartek was the man in Eddie Rickenbacker's party who had a copy of the New Testament (presented to him, by the way, by the First Baptist Church of Freehold, N. J.) This is his story, told very much as it came from his lips, with the encouragement and help of Austin Pardue. It is an interesting addition to the now well-known story of the 21-day ordeal of the Rickenbacker party in the South Pacific. Bartek has his own slant on the experience that is well worth reading. It is moving and thrilling in spots and full of human interest throughout. The story of the heroism and courage of these Americans will live forever. Bartek has done his part nobly in preserving the saga of heroism and religious faith. Edward A. McDowell

Shakespeare and The Nature of Man. By Theodore Spencer. The Macmillan Company, New York, 1942. 233 pages. \$2.75.

Here is a book which should have a wide appeal. All students of Shakespeare will welcome it, and all students of Christian thought will receive it gladly for the help that it will give in tracing the relatedness of the conception of

man that is inherent in the Christian Gospel and the thought of some of our best English literature. Not only for purposes of illustration, but as well for guidance in clarifying our thought is it important for us to employ such tools as this volume.

The author gives a very thorough survey of the doctrine of man in the sixteenth century that is in the background of Shakespeare's thought. Then he sets forth in very thorough and analytical study the central trends with reference to the nature of man in the plays of Shakespeare. The documentation is carefully and thoroughly done, and the organization of the book is such as to enable a student to derive genuine benefit from the study of it as a whole, or from concentrating on the author's discussion of certain plays. The last chapter gives a good summary discussion of Literature and the Nature of Man.

This is not a book for light reading, but it is a volume that will reward careful study. It will become a standard reference work in its field.

H. W. Tribble

Brazil In The Making. By Jose Jobim, New York. The Macmillan Company, 1943. 318 pages. \$3.50.

I have long been an enthusiast for Brazil. This volume gives abundant material in support of my enthusiasm, so far as pertains to its prospects for material prosperity. About this I am very keen. The nerve of my enthusiasm, of course, is religious and of this the book has next to nothing even incidentally. Nor has it much about cultural life and outlook. These phases do not fall within the purpose of the volume. Its plan is to give in an Introduction, a picture of Recent Economic Development of Brazil; next in four chapters to give the Background of the Development of Trade and Industry; then the main body of the work setting forth the Principal Manufacturing Industries, fourteen of them in separate chapters, following a general Survey of the Manufacturing Industry. There is a final chapter on Brazil at War, the war being a serious matter for the growing development of industrial projects, some in their infancy, some only planned.

The author had every advantage of training and official connections for producing an extremely full and informing work. In a way it is a great piece of promotional publicity and very obviously designed to enlist investment interest and coöperative interest in the United States. That Brazil is potentially one of the richest sections of the earth, and one of the coming countries in the family of peoples, is a long-established conviction of mine. I pray that its soul may prosper and be equal to its great resources and its calling to a high destiny.

One comes across an occasional slip in proof-reading; and I am not sure that all its statements of fact are entirely accurate. Especially do I think it understates the number of Indians; and the author's opinion of them is unduly derogatory. For its purpose this volume is all but perfect.

W. O. Carver

Beyond Agnosticism. By Bernard Iddings Bell. Harper & Brothers, New York, 1943. 170 pages. \$1.50.

This book was first published in 1929 as the result of some special lectures given in St. Thomas' Church, New York City. The purpose of the messages was to reveal the pilgrimage of a Christian student from the agnosticism that is bred by materialism and mechanism to the vital faith of fellowship with Christ. Because the book was well received then, and because in many respects the basic conditions that demand a stronger Christian faith have not changed in the intervening fourteen years, the publishers prevailed upon the author to bring out a new edition.

In some respects the references to conditions in the twenties make the reader feel that he is not reading a book written for a world engaged in a global war, yet a constant reminder of the changeless timeliness of the central message of the Christian gospel will lead to a grateful appreciation of the author's testimony. The central thesis of the book is that we do not outgrow agnosticism, certainly we should not be afraid of it, but by careful and frank study we should see that there must be a wholesome

agnosticism directed toward the generalizations of philosophy concerning ultimate reality. And so there is a paradoxical blend of agnosticism and faith. If the reader follows Dr. Bell he will close the book with a stronger faith.

H. W. Tribble

Lamps in the Darkness. By Roy L. Tawes. Abingdon-Cokesburg. \$1.00.

The presentation of Christian truth is set out in a very striking manner both in the titles and contents of these sermons. "There Is Always God," "The Bible Has Not Been Destroyed," "The Church Still Stands," "Love Does Triumph," "Heaven is Real," are some of the titles, and they indicate well the spirit of the messages. The author's unremitting use of short sentences tires the reader, and so detracts from the enjoyment that the fine thought ought to give. Many of his sentences are less than a line in length and comparatively few more than two lines.

J. B. Weatherspoon

The Quest of Preaching Power. By John Nichols Booth. Macmillan. \$2.00.

The greatest value in this book is in its background of investigation of a goodly number of the outstanding preachers of America. On the basis of what the author learned of the methods and ideas of these men through personal interviews Mr. Booth makes many good suggestions. The book is stronger on techniques than on content, more in the art than the spirit. The chapter on "What Shall I preach" deals more with approach than with the message itself. A section on the gospel would have strengthened the chapter.

J. B. Weatherspoon

The Art of Preaching. By Arthur Allen. Philosophical Library, Inc., New York. \$1.75.

Books like this help a preacher to get a fresh grip on himself, his preaching task and his sermons. It is not a text-book on homiletics, but consists of evaluations and

very practical suggestions about many things, from voice and delivery to conscience and passion. The chapter on "What and What Not to Preach" is full of wisdom. Written in a direct and lucid style, it has many sentences that stick. It is well worth reading.

J. B. Weatherspoon

I Was Made a Minister. By Edwin Holt Hughes. Abingdon-Cokesburg Press. \$2.50.

Bishop Hughes has written a delightful autobiography. For others than Methodists it gives a fine insight into the progress and workings of the Methodist Church. One is introduced to many characters, both lay and clerical. The political (no offense) aspects of denominational life are frankly set forth. Of great interest are the chapters dealing with the division of Methodism in 1844, the "Perfection Controversy, and the story of reunion in which Bishop Hughes himself played a leading part. But one is never forgetful, as he reads, that he is reading the story of a truly great man. The author is not trying to leave that impression, but the personalness of the narrative, the friendly and yet dignified manner, the chaste style, all make the character and genius of the man live. Two of the most delightful chapters tell of his brothers and his wife. Biography is always rewarding; this one especially.

J. B. Weatherspoon

Sermons on Revelation. By Clovis G. Chappell. Abingdon-Cokesburg Press. \$1.50.

With characteristic freshness and simplicity Dr. Chappell preaches from the Book of Revelation. He begins with an enlightening sermon on the character of the book. There are two interesting sermons on the author; one on the "Healing Hands" of Christ; seven on the seven churches of Asia Minor; three on various aspects of Christian victory; and the last one on the prayer, "Come, Lord Jesus." Many parts of the book he does not touch. As his course shows his purpose was not to explain the apocalyptic, but to bring

some of the clearer teachings of the book to bear upon life today—This he does in a fine way.

J. B. Weatherspoon

Keep Your Faith. By Teunis E. Gouwens. Revell. \$1.50.

Paul wrote to comfort him concerning his faith. That is the purpose of these sermons from the pen and pulpit of Dr. Gouwens. In answer to his expressed desire they do help those who read "to retain a firm footing on the everlasting foundations. No faint praise is meant when it is said that Dr. Gouwens is a good homiletician. He is more. He writes with dignity and simplicity. He writes in the light of active needs of men today, not discussing subjects, but uttering messages of present concern. "Steady Souls in Troubled Times," "The Way of Adventure," "Does Christianity Fit our Day?" are some of the titles. Any preacher would be helped by the sermon on prayer—The Private Altar. This is a volume for reviewers to recommend.

J. B. Weatherspoon

Christianity and Civilization. By H. G. Wood. Macmillan. \$1.25.

This little book of about 120 pages gives a surprisingly comprehensive view of the philosophical issues that the modern world poses for Christianity. In the first chapter the author shows that the present world conflict involves not only the principle of Liberty, but also Justice, Mercy and Truth, threatening not only to re-establish autocracy, but to renew a barbaric paganism, and in that event to give to Christianity the task of conquest which it faced in earlier days. The second chapter is an exposition of scientific humanism in which its inadequacy as a defense of liberty, justice and mercy is brought out. It is not an answer to the world's present need. Nor is the Marxian philosophy, whose central ideas and proposals are examined—Chapter three. The fourth and fifth chapters indicate the principles of a Christian cooperative commonwealth, (which is neither free capitalism nor thorough Socialism) as they

may apply to national and international life. The final chapter shows the relevance of the Gospel and the adequacy of the Gospel to meet the modern challenge and to guide in the reconstruction of the world. In its center he puts the Cross and principle of forgiveness. "If we had listened to Bernard Shaw at the close of the war of 1914-1918, and had prayed 'God forgive us all' we should not have lost the peace. If we could now unite in the same prayer, we might at the close of this war rise and build the waste places of our civilization."

J. B. Weatherspoon

What Is A Mature Morality? By Harold Titus. Macmillan. \$2.00.

All in all this is one of the best books on Christian ethics that has come to this desk. It is gripping from the very beginning in its clear insight and common-sense approach to the problems of morality. The progress of the discussion is seen in the successive chapter headings: Moral Confusion; The Basis of a Moral Order; Ethics and Christian Ethics; Marks of a Mature Morality; Compromise and Experimentation; Religion; Ethical and Unethical; Implications for Present Day Society; and The Crisis and Our Opportunity.

There is so much that commands assent and even thrills in the development of the subject, that one comes with genuine regret to what is ambiguous and seemingly fails to make fair discrimination. We refer to the chapter on Religion: Ethical and Unethical in the part in which the proposition that religion may become unethical because of a separation of theological and ethical ideals." (pp. 143bb) We thoroughly agree with the judgment that "the presence of religious beliefs or rites that are out of harmony with mature moral standards or ideals may do much harm to the growth of religion and the respect with which it is regarded." But the definition of such inharmonious beliefs is faulty. To equate the belief in the wrath of God with a peevish king, fierce and vengeful, misrepresents a great truth, at least by default in not affirming that there is truth in the doctrine of divine wrath. There is a place for wrath in a mature morality, as the writer himself confesses to a "moral re-

vulsion at the thought of sinners in the hands of a wrathful God."

Further, there is a lack of clearness in the statement that "the vicarious principle must be central in all true living, but many conceptions which are set forth in terms such as blood atonement, expiation, ransom, substitution, satisfaction, election, predestination, and the like, have not only lost much of their meaning, but they offend the enlightened moral sense of today." Does he mean that those are many conceptions, interpretations of the ideas mentioned, that are in themselves lacking in moral understanding of God and so promote an unethical religion? Or does he mean that atonement itself, by which God in Christ wrought out himself our redemption by the death of the Cross, is an immoral concept? If the latter, it seems to this reviewer he should have taken the trouble to show why, since he is condemning the morality as well as the theology of the vast majority of Christians, many of whom see in atonement, not an opiate but an incentive to high morality, to whom the death of Christ is both atoning fact and moral example. If he meant the former he ought to have made a clearer statement. The point is that on such important matters there is no room for ambiguity or lean statements. Incidentally it is the judgment of his reviewer that what is called conservative theology rightly interpreted is the best foundation for a thoroughgoing social and ethical religion.

J. B. Weatherspoon

Books Reviewed in This Issue

Author	Title	Page
Allen, Arthur	The Art of Preaching	395
Bartek, Johnny	Life Out There	392
Bell, Bernard Iddings	Beyond Agnosticism	394
Booth, John Nichols	The Quest for Preaching Power	395
Bower, Wm. Clayton	Christ and Christian Education	383
Bowman, Atha S.	You Can Do It!	387
Bowman, John W.	The Intention of Jesus	363
Case, Shirley Jackson	The Christian Philosophy of History	374
Chappell, Clovis G.	Sermons on Revelation	396
Coe, George A.	What is Religion Doing to Our Consciences?	391
Creasman, Myrtle C.	Pageants of the Kingdom	382
De Forest, James	Christian Education and the Local Church	386
Devan, Arthur S.	Ascent to Zion	368
Diener, Thelma D.	United We Grow	370
Farmer, Herbert H.	Towards Belief in God	387
Filson, Floyd V.	One Lord—One Faith	372
Fleming, W. S.	God in Our Public Schools	365
Foster, John	Then and Now	367
Gouwens, Teunis E.	Keep Your Faith	397
Halladay, Anne M.	The Pigtail Twins	369
Hughes, Edwin Holt	I Was Made a Minister	396
Jobim, Jose	Brazil in the Making	393
Jones, Mary Alice	The Faith of Our Children	385
Kerr, Annie B.	Strangers No Longer	368
Mackay, John A.	Heritage and Destiny	373
Morgan, G. Campbell	The Parables and Metaphors of Our Lord	390
Namier	Conflicts: Studies in Contemporary History	377
Nolde and Hill	Religious Education and the Public Schools	382
Peckham, Betty	Other People's Children	384
Reeve, James J.	A World of Energy	375
Rohrbough, Katherine F.	Fun and Festival Among America's People	390
Smith, David	The Days of His Flesh	392
Soper, Edmund D.	The Philosophy of the Christian World Mission	380
Spencer, Theodore	Shakespeare and the Nature of Man	392
Tawes, Roy L.	Lamps in the Darkness	395
Taylor, Florence M.	Their Rightful Heritage	379
Thiessen, Henry C.	Introduction to the New Testament	389
Titus, Harold	What is a Mature Mortality?	398
Van Dusen, Henry P.	What IS the Church Doing?	376
Walvoord, John F.	The Doctrine of the Holy Spirit	388
Waterman, Leroy	Religion Faces the World Crisis	370
Wood, H. G.	Christianity and Civilization	397